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The CHRISTIAN CENTURY
A Journal of Religion

The Next Move for Better Movies

By Fred Eastman

Do We Expect Too Much from the Philosophers?

An Editorial

China and the "Immoralities of Christianity"

By Marc T. Greene

Is the Church Financing Its Own Defeat?

An Editorial

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The CHRISTIAN CENTURY

April 29, 1931

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The Office Notebook

It is interesting to see what a wide range of American preaching is being presented, month by month, in The Christian Century Pulpit. The May issue of that vigorous monthly, which is just coming from the press, gives examples of the sort of preaching which is being heard in practically every part of the country.

The issue opens with a sermon by Bishop John M. Moore, of the Southern Methodist church. Following the Texas bishop comes the dean of the chapel at Princeton university, Dr. Robert Russell Wicks. The Rev. Carl Knudsen, who contributes the third sermon, used to preach in Montana, but is now pastor of the Congregational church in Plymouth, Mass.

Readers of The Christian Century will be particularly interested in the sermon by Professor Charles T. Holman, of the University of Chicago. Following Dr. Holman is Dr. E. P. Dandridge, who recently declined a bishopric to remain rector of Christ Episcopal church in Nashville.

Boston university and the Newton theological institution recently having created a chair on the art and science of preaching, it is fitting that the Pulpit should contain a sermon from its first occupant, Dr. Harold W. Ruopp, formerly of Delaware, Ohio. And the other two sermons are by ministers whose churches, despite their formal denominational affiliations, serve entire communities. The first of these is the Rev. W. R. Siegart, of the Lutheran Church of the Redeemer of Ramsey, N. J. And the second is Dr. Samuel Harkness, who recently came from Kansas City to Winnetka, Ill.

Executives of several of the organizations favored in the now famous Wendell will wish that it had not become so very famous. As so frequently happens, it seems that the newspaper estimates of the value of the estate were grossly exaggerated.

One of the beneficiaries which seems to have suffered most undeservedly from this exaggerated publicity is the Northfield schools of East Northfield and Mount Hermon, Mass. These famous schools for boys and girls, founded by Dwight L. Moody, were right in the midst of a campaign for an absolutely necessary endowment when the Wendell will was made public. Now there seems to be a real danger that the report may imperil the raising of the half million dollars that must be secured before the first of June. If there are readers of The Christian Century who have been led to believe that Northfield's needs have been supplied from Wendell sources, let this be a sufficient denial of that fairy-tale.

Contributors to This Issue

FRED EASTMAN, professor of religious drama and literature, Chicago theological seminary; author, "The Menace of the Movies," etc.

MARC T. GREENE, traveling correspondent for the Christian Science Monitor, recently returned from an extensive tour throughout the orient.

D. ELTON TRUEBLOOD, executive secretary Homewood Friends meeting, Baltimore, Md.

EDMUND S. CONKLIN, professor of psychology, Leland Stanford university.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, APRIL 29, 1931 NUMBER 17

EDITORIAL

REPORTS are increasing of the capture of missionaries in China by bandit bands. Large parts of that country are virtually beyond any control by the central authorities. Most of the missionaries at work in these districts represent small missions of an intensely conservative doctrinal cast. Several of these have now been carried off; some of them remain in jeopardy; the majority have been ransomed and released. It is evident that this ransoming of captured missionaries creates a peril for all Christian workers outside the treaty ports. If the missionary is ransomed, that will encourage a belief that the kidnaping of missionaries may be developed into a thriving business. If the missionary is not ransomed, as was too tragically shown in the case of the two British women workers in south China, threats of killing may be carried into effect. Although no official announcement has been made, it is generally understood that the western governments no longer undertake to provide protection for mission workers in the Chinese interior. This is as it should be. At the same time, missionaries might well consider whether they are not under some obligation to the harassed Chinese government to withdraw from notoriously dangerous sections where any mishap which may befall them will add to the difficulties of the government which is their host.

Bandit Outrages on Missionaries

Protestant Confessional Gets Legal Sanction

MINNESOTA has amended the law under which a Lutheran minister was fined one hundred dollars for contempt of court for refusal to reveal in a divorce suit information that had been given to him in confession by a parishioner. Under the old law exemption from compulsion to testify was extended only to ministers or priests of churches which require confession under penalty of ecclesiastical discipline. Practically this meant only Roman Catholic priests. The new law includes all ministers who receive confessions in their official capacity. Most persons will agree that this concession ought to be made either to all ministers or to none. In a state which grants no favors to one church over another, there is no excuse for recognizing the threat of ecclesiastical discipline as a good ground for a privileged confession and not recognizing the compulsion of the individual's conscience and his desire for the assistance of his spiritual adviser in the healing of his soul's disease. To deny either is an unwarrantable invasion of human rights, and an invasion which would be impossible to enforce with any uniformity and which would, in the long run, afford no material assistance in the administration of justice. Neither priests nor ministers are interested in the encouragement of crime. On the contrary, they are interested in so remolding the minds of criminals that they will be criminal no more. They can render better service to society if left free to exercise their function as moral and spiritual advisers than if compelled to become informers to the courts—which, as a matter of fact, they never can be compelled to be.

A New Policy in Latin America

THE Hoover administration is making rapid progress toward proving to the nations of Latin America that they have nothing to fear from Yankee imperialism. On the heels of the revised interpretation of the Monroe doctrine, formulated by the late under-secretary of state, Mr. Joseph P. Cotton, and the announcement of the coming withdrawal of marines from Nicaragua, Mr. Stimson has now made public a policy covering the protection of Americans in bandit-ridden sections which represents a complete reversal of the policy followed during the Coolidge administration. Mr. Coolidge's policy in Central America was based on the theory which he laid down when he said: "The person and property of a citizen are a part of the general domain of the

nation, even when abroad." That implied the protection of all citizens, in no matter what anarchic and out-of-the-way parts of the world they might be. In the specific case of Nicaragua, which Mr. Coolidge had in mind when speaking, it involved a practically complete occupation of the country by marines. Now Mr. Stimson, following the lines which Mr. Hoover has laid down, has instructed such Americans in Nicaragua as feel that they cannot trust their safety to the protection of the Nicaraguan national guard, to withdraw from the country, or at least to congregate in coast towns from which they can be easily evacuated. The United States, in other words, is going to give up the business of carrying military protection into the interior of Latin American countries where American fortune hunters may find disturbed conditions. "Those who remain do so at their own risk." A certain portion of the American press has greeted these words of Secretary Stimson's as a sign of pusillanimous surrender. As a matter of fact, they indicate a long overdue application of common sense to a difficult international problem, and they will actually advance American interests throughout the Latin republics.

The Vatican Is Worried

THE transformation of Spain from a monarchy, the domain of "the Most Catholic King," to a republic makes inescapable the problem of the relation of church and state. It is the existence of this problem, rather than any probable solution of it, that invites comment at this moment. It is not possible, on short notice and at long range, to hazard an opinion as to just what ought to be done about it or what is likely to be done, but that something should be done is inevitable. Spain has been traditionally the most solidly Roman Catholic country in Europe. In no other nation of importance has the church continuously enjoyed such privileges, exercised such power or accumulated such wealth, and in none have dissenters labored under such disadvantages and disabilities. During all the years of growing resistance to royal rule, the church has been a staunch supporter of the Bourbon monarchy; naturally, for the Bourbon monarchy was a staunch supporter of it. Two things give the vatican ground for apprehension: first, the natural resentment which the new government may feel toward an organization which was in such close alliance with the old order and which did all that it could to block the new one; and second, the fact that, just as anti-royalist sentiment had been spreading in monarchical Spain, so anti-Catholic sentiment has been increasing while the country was nominally still solidly Catholic. Zamora is reported to have asserted that the new government will maintain the concordat, but it is obvious that the word of the provisional president cannot be final. Another forecast is that there will be an immediate separation between church and state. But if so, upon what terms? Even if the suspicion that the Zamora administration is to be a sort of Kerensky regime—a moderate interim revolution which will be a step toward a more radical one—turns out to be groundless, there is still the possibility of the secularization of much property which the church has acquired during the centuries of its ascendency. No wonder the vatican is worried. A stronghold of the church has fallen.

Facing a Common Problem

DR. HENRY SLOANE COFFIN did a fine thing the other day. He brought together at Union theological seminary fifteen rabbis and fifteen clergymen. Then he put before them the perplexity which confronts religion of every kind and everywhere. "For the first time in history," he asserted, "mankind faces complete secularization of practices, opinions and emotions. Confronted with that, how are we to establish vital religion in our day?" Rabbi Solomon Freehof and Dr. Harry Emerson Fosdick started the ball of discussion rolling. Quickly there followed men of such varied minds as Rabbi Felix Levy, Professor Gaius Glenn Atkins, Dr. John W. Langdale, Dean Willard Sperry, Rabbi Louis Newman, Secretary Samuel M. Cavert, and Rabbi Israel Goldstein. The passion of Stephen S. Wise was thrust into the gathering. With that came the cooler yet not less drastic analysis of Reinhold Niebuhr. Let the church dissociate itself from civilization, urged Doctor Niebuhr. Let it attack the world. Vital religion comes out of tension with society. At which point Rabbi Samuel Schulman and Dr. Russell Bowie asked for emphasis upon the poet's insight in religion. Very well, assented Niebuhr, unite moral robustness with a poetic approach to life, and we *shall* have a vital religion! Everything about an event like this appeals to us. The recognition of the problem as a common problem to both the faiths represented; the further recognition that both have a contribution to make to its solution; the stimulation of mind among men of ethical earnestness that is bound to arise out of such sharing of experience—all this is extremely encouraging. It would be a fine thing if, throughout the nation, groups could be gathered in the same fashion that Doctor Coffin gathered this one in New York, and to discuss the same question.

Despair and Prison Outbreaks

A FINE example of public discussion of a current issue was afforded Chicago last week when the League for Industrial Democracy devoted an evening to prison conditions and their causes. The question is an especially live one in Illinois at present

because of the recent riots and shootings in the state penitentiary. The discussion in this instance was presided over by the chief justice of the criminal court of Cook county, Judge John P. McGoorty, a jurist of high caliber, and was participated in by Professor Edwin H. Sutherland, of the department of criminology of the University of Chicago; Judge Andrew A. Bruce, now professor of law in Northwestern university and formerly chief justice of North Dakota, and Mr. "Jack" Black, whose book on his own experiences in the underworld and in prisons, "You Can't Win," has gone into many editions. When the time came for general discussion contributions were made from the floor by Chief Justice Sonsteby of the Chicago municipal court, by Dr. Frederick Cook, whose alleged discovery of the north pole was followed by an actual term in the federal prison at Leavenworth, and by others whose knowledge of the workings of American prison systems was anything by theoretical. Out of the whole evening came virtual agreement, on the part of judges and former convicts, that prison revolts have been the result of despair. Not bad food, not bad housing, not too much idle time, and certainly not coddling of prisoners have been to blame. But despair, engendered in some instances by the barbaric severity of the law, such as the Baumes law in New York, and in other instances by the inhuman methods of discipline resorted to inside the prisons, has been at the bottom of most of the recent trouble. There is scarcely another field of public action in which there is greater general ignorance of conditions, and consequent need for reform, than in that of penology.

For the Elimination of Vociferous Prejudice

OUR sensitive neighbors in South America are so prone to magnify the imperialistic attitudes of the United States and to take offense at the rather condescending kindness of those who come among them on errands of uplift that it is pleasing to note the cordiality with which they are receiving an unofficial ambassador from the north in whom they find neither of these odious qualities. Dr. Samuel Guy Inman is making a tour of the Caribbean countries, holding conferences with student groups and others whose primary concern is with cultural matters and who are not implicated in either diplomatic or commercial relations. A long editorial in the leading daily of Bogota, Colombia, welcomes him as "an apostle of pan-Americanism who comes not especially at the recommendation of the governing board of the Pan-American union, nor does he render reports to the secretary of state concerning the economic and financial situation of the countries he visits," and as "a spiritual ambassador outside the range of official agreements and of the exigencies of diplomatic treaties." It hails this type of friendly and mediating personality as a symbol of the changed attitude of our government as seen in Mr. Hoover's attitude "which presupposes that all peoples are upon one plane, certainly not to be subjugated or exploited," and rejoices that influences are now afoot for "the extirpation of vociferous prejudice and suspicion." All of which is here recorded not for the purpose of glorifying this particular traveler, worthy as he is, but as an evidence that there is a type of approach to the Latin-American mind which makes possible the establishment of cordial feeling and intelligent action for the advancement of those great human and spiritual interests which all good Americans, whether of English, Spanish or Portuguese speech, should cherish in common.

Mixing Movies to Suit All Tastes

DOZENS of readers have asked this question: How can we be sure of the quality of a whole motion picture show; not just the feature picture, but the supplementary ones as well? The question rises out of a common situation: going to a theater to see a feature that has been endorsed by reliable critics and then finding that it has been coupled with one or more filthy reels that are offensive and degrading. At present there is no answer to the question, for this coupling of the good with the bad seems to be a definite policy with many producers. Each program, they seem to think, must have something to please all tastes. Therefore, in each show they present some romance and some crime, some humor and some dirt, some beauty and some muck. The reasoning of the producers apparently goes no further than this. The fact that they drive out of the theaters those whose tastes they offend seems not to occur to them. It would be entirely possible for them to arrange their programs in such a way that at least two hours of the day might be appropriate for families. Thus far it has not been done.

Mr. Hoover Fights to Maintain Wages

CAN wages be maintained at any level by the political authorities? Under a dictatorship, as in Russia and Italy, they undoubtedly can be. But how about the United States? Can a President keep wages up when there is widespread pressure throughout banking circles, and in other commercial quarters, to bring them down? Apparently, that is the struggle which is at present going on behind the scenes at Washington. When the depression first swept over the country, late in 1929, Mr. Hoover extracted from the leaders of industry who attended his white house conference a promise to maintain wages and to hold pay-roll reductions to a minimum. But nobody at that time apparently anticipated the extent of the disaster that was to befall business. It is now admitted by government departments that the number of completely unemployed has, in 1931,

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passed the six million mark, and the conservative American federation of labor reports a constant increase in the movement to cut wages. Mr. Hoover has said nothing openly on the subject, so far. He can hardly afford to do so, unless he is ready to enter into an open struggle with some of the strongest financial and industrial interests in the nation. But he is using many familiar journalistic devices to make his displeasure known from behind the scenes, and at the same time to put pressure on wavering firms to keep their pay scales where they have been. For it certainly will not aid republican chances next year to have a widespread wage reduction this year. No one will be surprised that this demand for a cutting down of wages has followed such a disastrous year as 1930. But before the legitimacy of the demand is admitted it may be well to inquire why, as Professor William M. Leiserson has pointed out in the Survey, there was no decrease, but an actual increase, in the dividends paid to investors in that year. As between wages paid to labor and wages paid to stock and bond-holders, which should have the prior right?

Do We Expect Too Much From the Philosophers?

BY "we" in the title is meant those of us who long to see a reconstruction of the scientific conception of the world in terms that will take religion in. Faith has been living for a long time in unsatisfactory relations with knowledge. For more than a half century there has been open conflict between them. Since the ruling ideas of modern science began to spread among the people, a world-view has prevailed which not only left no room for religion but was distinctly unfavorable to it. Unwilling to give up religion, men have either defied science or sought to effect various reconciliations with it. But each of these so-called reconciliations has proved to be only an armistice, not a permanent peace. For religion with its belief in God, and science with its material and mechanical explanations of reality, there appeared to be no comfortable mode of living together.

The tension is well illustrated by a thoughtful minister who reported to his clerical friends one Monday morning that he had taken into his pulpit on Sunday night a copy of the book by Joseph Wood Krutch, "The Modern Temper," and made it the subject of his sermon. "That was a pretty daring thing to do," one of his friends said. "Did you tell the people what the book was all about, and how it treats man as a cosmic accident, an erratic departure from the course of nature due to some inscrutable but fortuitous twist in the evolutionary process?" "O yes," replied the minister. "And I laid before them the chief conclusion which Mr. Krutch draws from his philosophy, that all our human culture and our morality have no real place in nature, but represent a kind of misfortune which has befallen nature, a misfortune of which man is the tragic victim." "Did you show that Mr. Krutch goes so far as to deplore the emergence of intelligence and to argue that the animals who live by instinct and impulse, asking no questions about life, are really higher in the scale of nature than man?" "Yes, that is precisely what I did." "Well," asked one, "how did you answer the book?" "I didn't answer it," was the reply, "I defied it!"

Such is the intense form which the conflict between science and religion has finally taken. For a half-century science defied religion. Religion was on the defensive. It rushed hither and yon to find points at which it could make adjustment with science. But steadily, as the implications of the scientific movement unfolded, and their effects were registered in the temper and behavior of a whole generation fully exposed to them, it became evident that no patchwork reconcilation was possible. Whereupon religion, in its turn, began to defy science. Its revolt took many and various forms. Fundamentalism was one. Barthianism was another. The literary humanism of Professor Babbitt and Paul Elmer More was another. Mysticism was another. And in the midst of all these definite schools of revolt stood multitudes who, like the minister quoted above, could find no place of refuge to which to make their intellectual escape, but who stubbornly, even defiantly, clung to their faith in spite of its seeming irrationality.

We are now at the dawn of a new day. Science is withdrawing many of its sweeping claims. It has discovered and is ruthlessly exposing certain of its own errors—not errors of detail, of mere miscalculation, of mistaken inference here and there, no; but fallacies in the basic presuppositions upon which it has been working. And more radical still: science is discovering that it was mistaken in the claims it put forth as to its own function in human life. Instead of dealing with reality, and revealing reality, science now sees that it is its fate to go farther and farther from reality as its results become more and more scientific. It is the genius of science to deal with abstractions—the more abstract, the more scientific. It works with shadows, as Jeans says; the substance of reality and the nature of reality it cannot claim to know, not because reality is unknowable, but because scientific method is designed for another purpose. Its purpose is not to tell us what reality is, but, whatever it is, to equip us with the technique by which we can best relate ourselves to it.

Never has the freedom which modern civilization has given to science so fully justified itself. For be it noted that it is no alien hand that has reached in to save science from its errors. Science is saving itself. It has not yielded its former claims in response to any sentimental or social or religious demand. It has remained true to its character. By sternly following its own method to the utmost, it has come to its own "land's end."

The disillusionment of science began more than a

generation ago when it found that the atom was no ultimate element but could be broken into its parts, and that these parts could hardly be described in the terms usually applied to matter. A thrilling chapter was written when Lloyd Morgan formulated his idea of evolution as a creative process from which new "wholes" were forever emerging. And the story has now reached its denouement in the work of Einstein and a score of his contemporaries who have so reinterpreted space and time that the vast distances and magnitudes of astronomy no longer leave man as an infinitesimal figure lost on the periphery of a material universe, but reinvest him and his human world with cosmic if not central importance. To science alone belongs the credit of reconstructing science. It is Eddington, the astronomer, who, speaking of the new quantum theory of physics, advises that there be nailed up over the door of science a notice reading: "Structural alterations in progress—No admittance except on business." And it is J. S. Haldane, the British biologist, who says: "Materialism, once a scientific theory, . . . is nothing better than a superstition, on the same level as belief in witches and devils."

This complete reversal of some of the most confident claims of science, is slowly bringing about a change in the intellectual climate. To some, the effect is a profound reassurance of faith. To others, the effect is nil. The words of Eddington and Whitehead and Wieman and Jeans and Overstreet and Montague, leave them cold. "My heart cries out for God," they complain, "for the living God. But what do these philosophers give me? Can I worship Whitehead's 'principle of concretion'? Can I worship Bergson's 'elan vital'? Can I worship Jeans's cosmic order which communicates with me in the language of mathematics? Can I worship Montague's 'conserver and increaser of values'? Can I worship Overstreet's 'everlasting creative life that moves toward wholeness'? Can I worship Wieman's 'that on which we depend for the highest values'? These men do not help me. If the great thinkers can offer no more, I can see no gain to me in the fact that they have abandoned materialism. Materialism is no worse for faith than milk-and-water-ism."

So the complaint runs. Comment of this nature is occasionally passed upon certain of the articles which have already appeared in The Christian Century's current series on the future of religion. What is to be said in reply to those who react in this way? We hold no brief in editorial defense of any writer whose views have been published or will be published in these pages. With some of the views we are in vital and sharp disagreement. We read them with the same critical reserve which our subscribers are asked to exercise, and which the writers desire. But the significant thing about such articles, as a whole, is that they are creating a new atmosphere for religion, an atmosphere congenial, friendly, fertilizing and nutritive.

When that has been said has not the great contribution of the philosophers or scientists to religion been described? Is not that what we want them to do? When has philosophy done more? In what "age of faith," when the intellect was a veritable handmaiden of religion, did the thinkers do more? Has philosophy ever given us a photograph of God? Has it ever used language that could by any stretch of the canons of appropriateness be taken over into the act and experience of worship?

Those who ask that our philosophers and scientists shall use the speech of devotion, or a vocabulary which is readily transferred to the altar or the closet, are asking too much. Philosophy is no substitute for faith. Philosophy is cautious; faith is audacious. Philosophy is coldly intellectual; faith is warmly imaginative. Philosophy is descriptive; faith is creative. Faith, as we have seen, can exist without a philosophy to support it, or at best with only a poor, home-made sort of philosophy which sits timidly trembling in the mind, conscious of its being out of tune with the intellectual standards of the time. But while real faith can exist, it cannot do its creative work in an age whose intellectual life is hostile. If it only survives such an age, it does well. It has just now survived such an age. And it stands at the threshold of a new age. There it waits almost shyly at the door which philosophy leaves invitingly ajar. Or it complains that the door has not been flung open wide.

This is not the true attitude of faith. Philosophy cannot perform faith's own work. Only faith can perform it. Let the philosophers help as much as they can, or as little as they must. Faith asks of them only a minimum. That minimum is simply the intellectual *right* to believe. Not the right—philosophy cannot give that nor take it away—but the *intellectual* right. And that is what our philosophers are doing for us today. They answer the plea of faith in many and diverse formulas, but they give her their intellectual blessing. Professor Wieman may be taken as an example. He explicitly calls his definition of God a minimum definition. God, he says, is *"that* upon which we depend for the attainment of life's supreme values." Bare and lean enough! we say. God is that—but *what* is *that?* To which Wieman replies: Each of us must find that out for himself, by faith, by trust, by experiment, by devotion, by prayer, by unselfish service; my definition of God is a minimum definition; God is *at least* that which the definition affirms of him; how much more we may say of him—of his nature and his character—is for faith to discover by experiment; the maximum definition of God remains to be formulated; the task of philosophy and science henceforth, so far as religion is concerned, is to follow on behind the experiments of faith, and as faith makes some fresh discovery about God, to add the truth of this discovery to the definition.

We must not expect the scientific philosophers to do for us what only the saints and sages and seers can do. It is they who tell us *what* God is, and our own hearts confirm their testimony. But in an age when faith has timidly hugged the shore in fear of the

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perils of materialism, mechanism and secularity, is it nothing that science, herself coming in from the dark sea, calls to the shrinking spirit of man, Be not afraid, but launch out into the deep!

> Sail forth—steer for the deep water only,
> Reckless, O soul, exploring, I with thee and thou with me,
> For we are bound whither mariner has not yet dared to go,
> And we will risk the ship, ourselves and all.

Is the Church Financing Its Own Defeat?

A SLIM blue book which has just been published portends a radical change in the attitude of Christian organizations toward their invested funds. The book is entitled, "Annuity Agreements: Their Promotion and Management." It is published by the committee on annuities of the World Service commission of the Methodist church, with its publication office at 740 Rush street, Chicago. The price is one dollar. The book consists of the papers read at a conference on church annuities held in Chicago during January of the present year. To this conference came representatives of eight church boards, eighteen colleges and schools, three religious foundations at state universities, thirteen hospitals and homes, and twelve miscellaneous bodies intrusted with invested funds. All these were Methodist organizations, but the speakers were drawn from a wide range of interests, and the discussion and conclusions were applicable to church bodies of every kind.

The arrangement of annuity agreements between individuals and denominational societies is of comparatively recent but growing importance. More and more church bodies are finding it possible to induce their constituents to make large gifts on this basis. The transaction involved is very simple. The donor gives to a church organization a certain amount of money; the organization thereupon guarantees to the donor a fixed income from this gift for the rest of his or her life. The rate of this return, in the case of the Methodists, varies from four per cent for gifts made at the age of forty to eight per cent for gifts made at the age of eighty. These rates are nearly standard for all church bodies. After the death of the donor the principal remains in the hands of the church society. Thus, it will be seen, the church body making such an agreement obligates itself to provide a guaranteed return on sums entrusted to its keeping. To do this it must seek investments which are beyond financial danger. But when it comes to selecting such investments there may easily appear a discrepancy between financial soundness and social value.

How large is the total of the funds invested by church bodies in the United States? We have never seen a dependable estimate. The proceedings of this conference brought out the fact that about half of the Methodist bodies which had been approached for information had reported that they have in effect annuity agreements aggregating approximately $13,500,000. A committee of the Federal council was reported to have discovered that forty church benevolent boards have about $25,000,000 in annuity agreements in effect, of which $14,000,000 has been issued in the last six years. But these figures cover only one sort—and a minor sort—of investment of church funds, and only a small part of the number of church corporations making such investments. If the investments of general church bodies, educational and philanthropic institutions, pension associations, and local church bodies could be added up—and if the investments of Catholic and Jewish bodies were included in the tabulation—the total would almost certainly pass the half billion mark.

But as this invested wealth piles up, ethical questions do likewise. These investments, which are relied upon to yield a regular dividend to support religious work, are made in the industrial processes of a profit-seeking society and in the securities of political bodies—nations, states, municipalities. There is a growing perception among thoughtful church members, however, that there is anything but agreement between the aims of the church and the aims of the industrial or political order. The process on which the church relies, therefore, to produce this portion of its income is frequently found to be functioning in such a manner as effectively to defeat the church's avowed religious purposes. Will a careful scrutiny of this situation disclose the fact that the church is sometimes actually helping to finance its own defeat?

Ethically sensitive Christians have perceived such questions as these for some time. The significance of the conference reported in the book mentioned lay in the fact that these questions were brought into the open and discussed by a group of men and women actually responsible for the investment of church funds. A college president, Dr. G. Bromley Oxnam of DePauw university, addressed the conference on "Ethical Standards for the Investment of Church Funds." Like any college executive, Dr. Oxnam has a clear appreciation of the infinite complexities and difficulties of the problem. But his speech should become a landmark event in the struggle to make the church's practice conform with its preaching.

Dr. Oxnam began by pointing out the way in which ethical standards in general are changing. What was once regarded as right—polygamy, dueling, slaveholding—is now held wrong. But the ethical standards for church investments are also changing. There have been times when church funds were invested in slaves, in the liquor traffic, in tenements, but such investments would be generally frowned on today. Then how about investing

> in a corporation that will not deal with organized labor and insists upon "yellow dog" contracts? . . . Is it right to invest funds in a public utility corporation that treats its employes fairly, meets the standards set up by the church covering employer-employe relationships, but which maintains lobbies

> at Washington and elsewhere, secures special privilege, spends money to discredit municipal enterprises, and goes so far as to subsidize university professors and universities and thus produces propaganda from so-called reliable sources discrediting enterprises that might make for community welfare? Is it right for a church to invest in a highly profitable undertaking necessary to the prosecution of a successful war, or for that matter, to invest in the less profitable but very safe bonds issued by government to meet the expenses of conducting a war? . . . Finally, is it right for the church to invest in an economic order based upon present day conceptions of competition, property rights and profit-making?

Here is the problem, bluntly stated. In dealing with it Dr. Oxnam advanced a series of five propositions.

He held, in the first place, that the church must be awakened at once to the seriousness of the ethical dilemma caused by the attempt to heap up funds invested in the present order. In the second place, he declared that, despite this dilemma, the church cannot avoid as its fundamental purpose the establishment of the ethics of Jesus. "Surely we may agree that the church must at least struggle to bring to man a social order within which the ethical principles of Jesus are ruling forces." But that raises at once the question as to what such an order would be. Dr. Oxnam answered with his third proposition: it must be an order in which all energy is primarily directed "toward the one supreme objective, namely, the enrichment of personality." "The ultimate test of investment lies in the field of personality. Does that money given by generous donors, received by the church and by it invested, used by the organization in which invested, enrich life or does it make life poorer?"

It will be seen that the acceptance of any such series of propositions as these, if it is not to be an empty form of words, involves a new departure in the making of church investments. Dr. Oxnam faced that requirement in his fourth proposition which took the form of proposing the establishment of a fact-finding body to supply church groups with objective and dependable information with what he called the "personality facts" behind preferred investments. Other facts, dealing with assets, liabilities, revenues, management, and the like are always available. Why should not the churches be able to command the facts as to the effect on human welfare of the contemplated investment?

> Should the church receive money made in gambling, the liquor traffic, prostitution? If the answer be, No, and on the ground that such activities are immoral, and immoral because they are life-destroying enterprises, then should the church receive money resulting from stock gambling, war-time profiteering, child labor, or business that prostitutes government for ends of special privilege? Whatever may be our answer, it would appear that the facts ought to be available so that whatever principles may be adopted from time to time may be applied in the light of all the facts that are ascertainable. . . . What are the facts relative to wages, hours, working conditions, employe participation, labor organizations? What are the facts relative to advertising and marketing technique? And again, the fact-finding body should secure information concerning the activities of the corporation in government and politics.

Finally, Dr. Oxnam pleaded with these church investors to pursue their study of human conditions back of such investments in a spirit of truth-seeking, so that a possible future discovery that the present economic order is not functioning as creatively for human welfare as might an order of a different kind will not be met with opposition, because of the danger to income, but will be hailed with satisfaction because of the promise to personal wellbeing. It is, of course, at this point, where the threat to the spirit of prophecy enters, that the danger is most real.

It is always difficult to summarize a discussion of such penetration, sweep and courage. Fully to comprehend the nature of the issues raised by Dr. Oxnam the reader should study the speech in its entirety. But enough has been given here to show that, so far as present procedure by general and local church bodies is concerned, any attempt to apply the principles or the proposal made by Dr. Oxnam will involve a veritable revolution. Even the members of the conference which Dr. Oxnam addressed were not ready to go far along the path he indicated. For while they acknowledged the stirring of conscience which his address produced, and resolved that "the nature of our investments should reveal our grasp of the growth of the Christian spirit and ethic that should permeate all legitimate business," the actual points on which they agreed to exercise care in the matter of future investments were "security of principal, diversification, and marketability."

It is probably unreasonable to expect, however, that the group first confronted with the ethical issue in any such drastic form should have immediately found a way to meet its implications. But now that the issue is out in the open it confronts all church bodies. And it must be kept in the open and agitated until something is done. If church corporations are to go on making investments in the present order, surely it is not too much to ask that those investments shall not be of such a nature as to aid in the perpetuation of the unchristian features of that order!

As a beginning in the attack on this huge and difficult problem, is it not possible for the churches to consider at once putting into effect Dr. Oxnam's proposal for a fact-finding body? In the Federal council, in the National Catholic welfare conference, in the conference of rabbis, there are elements out of which such a body might be built. We do not conceive this as a body to broadcast public announcements; rather it would be a body to gather with great care masses of minute and dependable information, which would then be made available only for the persons or committees actually charged with the responsibility of making investments. If the human values behind bonds and stocks are to be taken into consideration, however, such a body is required. And if the human values are not taken into consideration then these church bodies are, in this important and revealing function, denying the truth they claim to live to conserve.

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The Next Move for Better Movies

By Fred Eastman

THE Hudson and Brookhart bills for federal regulation of the movies are dead. Neither was reported out of committee or even received a public hearing during the session of congress which came to a close on March 4. Both bills have automatically gone out of existence and neither can be reconsidered unless reintroduced by some member of the next congress. Thus ends the first serious attempt to bring this industry under social control without censorship.

Where does this leave the matter of movie reform? Not back where it started, for certain solid accomplishments of the past year are of an abiding nature. One of these is the fact that a very considerable body of American citizens is alive to the condition of the movies and their menace to the minds of children and to America's reputation abroad. A second is that the United States supreme court has declared that the leading motion picture corporations have been operating as a monopoly in restraint of trade and in violation of the Sherman anti-trust law. A third is that most of the church leaders of the country have come to the realization that the three prominent Protestants—Messrs. Hays, Milliken, and Joy—employed by the producers to man their office of public relations have no authority whatever to clean up a single movie film, let alone all the hundreds that are coming through Hollywood each year. A fourth is that independent exhibitors, more than 1200 of them, have united in the effort to break the block-booking system in order to be able to choose the pictures which they think best for their own constituencies. A fifth is that Senator Clarence C. Dill of Washington introduced into the United States senate, on March 3, a resolution calling for an investigation of the moving picture industry and particularly the activities of Will H. Hays in relation to public welfare agencies, churches, women's clubs, educational institutions, and various political matters in connection with the government's failure to prosecute certain members of the industry under the anti-trust laws.

Objectives for the Coming Year

Those who work for better movies, having these solid gains to encourage them, would do well now to formulate clearly the objectives for the coming year. There can be little question what these objectives should be, for they must deal with the points where the movies are most dangerous: their impact upon children and their effect upon America's reputation abroad. The objectives, therefore, might be stated thus:

To protect children, and

To safeguard America's good name.

Doubtless there are many lesser objectives that might well be considered, but these two stand out above all the rest, and two objectives are enough for our next efforts. If those who seriously desire progress toward better movies will unite upon these two objectives, they can hope to accomplish something worth while.

The danger to children, as various articles and editorials in The Christian Century have pointed out, lies not simply in the saturation of the movies with sex stuff, but in their false views of life, their sentimentality, their glorification of the acquisitive instincts, their financial rewards for virtue, their never ending portrayal of stupid and mean people doing stupid and mean things to one another. The effect upon the children of this sort of material has been to render them nervous and excitable, to interfere with school work, to engender disregard of marriage ties, to decrease sensitivity to crime, and to give false and distorted views of life. This has been the testimony of many of the leading psychologists and sociologists of the country.

Menacing America's Reputation

The menace to America's reputation comes partly from these dangers to children, but also from two other sources: first, the misrepresentation of American life; and second, the misrepresentation of the life of other nations and people. Responsible organizations in practically every civilized country have issued warnings to the American people concerning this danger. American movies have laid before the world millions of feet of motion pictures portraying this country in terms of Hollywood luxury, waste, sentimentality, and moral degradation. Other millions of feet of films have portrayed the peoples of sister nations in an unfavorable light to such an extent that American movies have been mobbed in China, Italy, Spain, and France. Furthermore, non-Christian countries, such as Turkey, have felt it necessary to prohibit the attendance of children under 16 at motion picture shows to protect them from such productions of a so-called Christian country. Few Americans realize that while American missionaries reach hundreds of thousands of non-Christians with the message of Jesus, the next Clara Bow release will display her antics to tens of millions.

Obtaining these objectives will be no picnic. We cannot expect to protect our children and to safeguard America's good name by saying "Please, Mister," to the producers or by protesting to the local exhibitors. We can attain our objectives only by taking positive and direct action. A program to that end will include the following items which may be stated as planks in a platform for movie progress:

1. Establish a motion picture committee in every church (Protestant, Catholic, and Jewish), woman's club, and civic

organization. Commission this committee to secure the facts concerning the movie situation and to keep the public—especially parents—informed concerning these facts.

2. Provide the community through this motion picture committee with a reliable reviewing service to help parents to help their children select their motion picture programs.
3. Break block-booking.
4. Secure federal control or regulation without censorship.
5. Expose the hypocrisy of the industry's frequent codes of ethics and its various schemes by which its public relations office attempts to convert critics into endorsers and advertisers.
6. Enlist the religious press of America in this cause as one of the most acute moral issues of our time.

Let every church and woman's club and civic organization appoint a motion picture committee of representative members—not as a new organization, but simply as a committee in a group already functioning in some form of social service. If the community is large, involving several churches and civic organizations, it will be well also to have a community motion picture committee coordinating the efforts of the smaller committees. Thus far this suggestion is very much like that proposed by the Hays organization. The difference, however, is this: the Hays organization has tied these local committees into itself and has sought to limit their activities to that of endorsement and advertisement of certain pictures. It has also strenuously fought any attempt at social control of the movies through legislation, local or national. It is here proposed that the local and community motion picture committees keep themselves entirely outside the Hays influence, also that they be free to take such direct action concerning the character of movies as conditions seem to warrant.

Where to Find the Facts

The committee can secure facts concerning the present situation from four sources: first, its own investigations of the local theaters and their programs; second, from the Federal Motion Picture council, 481 Bedford avenue, Brooklyn, N. Y.; third, from the National Film Estimate service, 5 South Wabash avenue, Chicago; fourth, from the religious press.

The Federal Motion Picture council is the only national organization in this field not directly or indirectly connected with the Hays office or financed by the motion picture industry. It is a small organization formed to serve as a clearing house for efforts in movie reform. It maintains no paid traveling secretaries and its offices are of Franciscan simplicity. Its entire expenditure last year was but $2400. It is non-denominational; Catholics and Jews and others may join on the same basis as Protestants. Its watchword is "Only a centralized authority can effectively regulate the centralized motion picture industry." It sponsored the Hudson bill in the last congress and supported the Brookhart bill. The president of the council is Mrs. Robbins Gilman of Minneapolis. Professor Alva W. Taylor and the Honorable Grant M. Hudson are upon its board of directors. Any local motion picture committee can take out a group membership in the Federal Motion Picture council. This membership costs but $2.00 a year. In return for this $2.00 the council will keep the committee informed of recent developments, will advise concerning proposed legislation and suggest the next steps to be taken by the local committee.

Dependable Estimates of Pictures

The National Film Estimate service provides a weekly postcard giving estimates of six leading pictures. It classifies these pictures as to their suitability for adults, for youth, and for children under 14. These film estimates appear monthly in the Parents' Magazine and in the Educational Screen. Those who wish to secure them weekly for a year and without a magazine subscription may do so by sending $2.00 to the National Film Estimate service, 5 South Wabash avenue, Chicago. The editor of the service is Mr. Nelson L. Green. The only reservation concerning such a service is that it is necessarily limited to the feature pictures and does not include the short supplementary reels which accompany the feature picture. These short reels are often of such a character as to destroy any value which the feature may have had.

One of the most effective ways of informing the public concerning any social situation such as that of the movies is to petition congress for a congressional inquiry. Such an inquiry places before the public the facts as presented to the investigating committee. It is just such an inquiry that Senator Clarence C. Dill requested in senate resolution 495 introduced on March 3. The resolution died automatically on March 4 with the adjournment of congress. It should be reintroduced at the next congress. Therefore, it would be well for the local motion picture committee to write to Senator Clarence C. Dill in Washington, D. C., urging him to reintroduce his resolution to investigate the motion picture industry and its public relations.

Break Block-Booking

The necessity of breaking block-booking hardly needs to be argued. So long as local exhibitors must buy their pictures in blocks, the bad along with the good, and without the right to choose the ones most suitable for their own communities, just so long will it be impossible for the local theater to respond to the demands of public opinion. Block-booking has thus become an intolerable commercial censorship dictating what shall be shown or not shown in neighborhood theaters. It cannot be broken by any local effort and must be tackled through some such method as Senator Brookhart proposed in his bill—merely a law declaring it illegal.

Our federal and state governments have certain pure food laws. When manufacturers or purveyors and distributors of food violate them the public can use these laws as weapons of self-defense. By them it can bring such pressure to bear through fines and imprisonments that the guilty ones will hardly dare

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venture again to manufacture or sell adulterated food. These pure food laws represent social control through federal and state governments. In the same manner the public has a certain amount of control of the publishing business through laws relating to the material that may be sent through the mails. These laws do not constitute censorship. They violate none of our fundamental rights of free speech. It is just such laws that the public needs for control of the movie industry.

The industry, knowing the popular prejudice against censorships, has branded every proposed regulatory law as censorship. It has deceived the gullible. How long it can fool the public as a whole remains to be seen. It might do well to remember Lincoln's famous words on that subject.

The minimum legislation needed for this form of social control of the movies will involve three laws. (1) For the protection of the public through a free market, a law making block-booking and blind-booking illegal. (2) For the protection of children, a law giving power to some federal agency—possibly the children's bureau or the bureau of education—to supervise the production of pictures at their source. (3) For the protection of America's good name abroad, a law empowering the state department to pre-view pictures going abroad and to withhold from international traffic those films which are likely to get us into trouble or to misrepresent us or other peoples.

No Help from the Industry

Let no one think that these laws will solve our movie problems. Legislation is no cure for social evils—it is only a weapon of self-protection in the hands of an aroused public. Our task will be only well started when we have secured this legislation. *Laws are only instruments to make the quickened public conscience effective in social action.* Without such laws public indignation wastes its energies in adjectives, while the malefactors may thumb their noses at us.

Who will frame such laws? Will the educational organizations of the country help—especially on the second? Will the Parent-Teacher association undertake it? Where are the representatives and senators who will champion them in congress? It will take courage and only the brave will apply, for politicians have not forgotten that Representative Hudson of Michigan called down on his head the wrath of the movie barons when he sponsored his bill in the house and the movie screens of his district were used to defeat him at the primaries in Michigan last fall. Where are the Christian statesmen ready to take up the battle where he had to leave it? These are not rhetorical questions.

If the experience of the past nine years is any criterion, little aid will come from the motion picture industry itself. Not that all the men in the industry are so blind as not to see that their own ultimate welfare is tied up with the social and spiritual welfare of the American people—by no means—but those who are awake to this fact apparently do not control the policies of the movie trust. Anyone who reads the sales literature which the producers and distributors put into the hands of the exhibitors must be impressed with the fact that it has a single theme repeated over and over again: "Buy our pictures to make quick profits." Men who put quick profits before service can hardly be counted upon for helping in the present effort. In all probability they will resist the reform and brand its proponents as fanatics and bring pressure to silence them.

The Office of Will H. Hays

Right here it is important to point out once more the nature and function of the public relations office of the movie trust. That office is under the general direction of Mr. Will H. Hays, with the capable assistance of ex-Governor Carl E. Milliken, Colonel Jason Joy, and Mrs. Thomas G. Winter, all able and widely known. Doubtless they all would like to see the movies made more wholesome, but the plain fact is that not one of them, including Mr. Hays himself, has any authority to veto an unfit film. They are all employes of the movie trust.

It would be utterly naive to believe that the movie barons pay Mr. Hays a salary reputed to be double that of the President of the United States to veto unfit pictures. It is far more likely that that salary is paid to protect and increase movie profits. Those profits are endangered when the public begins to make protest in legislatures. The task of the public relations office is to see that the public does not interfere with profits by protests in legislatures or in any other way. It must see to it that the protests are all steered into Mr. Hays' own office. Once there they will be treated courteously by a competent staff of letter writers. The protests may even be called to the attention of the producers. The producers may take such notice of them as they like or forget them entirely.

Hundreds of women's clubs, civic societies and similar organizations over the country do not realize this. They believe, apparently, that Mr. Hays is really a czar and has authority over the character of pictures. Here for example is a paragraph from a recent report from one woman's organization:

> In Rhode Island we have a Better Films council which is obtaining excellent results. This council is composed of representatives from the women's state organizations including the Federation of women's church societies of Rhode Island. When new pictures come to Providence, representatives of our council have the privilege of a pre-view showing. These representatives visit the different motion picture houses, especially when questionable pictures are being shown, and report their criticisms to the council chairman, who in turn reports to the office of the Motion Picture Producers and Distributors of America. They also report their criticisms to the local managers.

Just so! and that is precisely the course of action the producers desired and to secure which they employed

Mr. Hays and his able assistants. How long will it take these women to understand that this shunting of criticisms into an office financed by the movie trust is a way of pulling the teeth of these criticisms?

The metropolitan dailies have maintained a unanimous and consistent silence upon this issue. They will probably continue to do so, for the movies are among their heaviest advertisers. The monthly journals, such as Harpers, the Atlantic, Scribners, World's Work, and the women's magazines have only begun to be aroused. The weeklies, such as the Nation and the New Republic, have supported the Brookhart bill and will probably support any other measures of a liberal nature, but these journals, though influential with their own intelligent constituencies, have an exceedingly limited circulation.

The combined circulation of the religious press—Catholic, Jewish, and Protestant—is more than 15,000,000 and it is free from the influence of film advertising. If this press can present a united front upon such a program of action as has been outlined, its influence will be incalculable. The movies, on the average, touch every school child about once a week. The power of their visual education for better or worse is beyond all estimate. Surely the mental and spiritual welfare of America's children is a religious cause. The safeguarding of international good will and the constructive work of Christian missionaries is equally religious. If the religious press, the educators, and the church people of America will unite on this program, the movies can be transformed from public enemies to public friends.

China and the "Immoralities of Christianity"

By Marc T. Greene

THE average Chinese is even more inclined than the average Indian to regard Christianity as an adjunct of western imperialism. Even if he has something more than a smattering of education he is, in nine cases out of ten, convinced that the religion of the occident is only one of the weapons with which the west hopes to menace or to beat the east into economic and political subserviance. It has been one of the special objectives of the communist agitator in China to strengthen this conviction. And so it must be one of the special objectives of the Christian teacher in the orient to break it down. Until it is broken down, until it is clearly demonstrated to young China, both by preaching and practice, that Christianity is of Jesus Christ and not of the trader and politician, missionary accomplishments in China will be relatively negligible.

For, just as Jesus Christ has come to be accepted by thousands of young Indians as one of the greatest of all teachers, as a spiritual leader comparable to those of the Hindu faith, so there is a marked trend of thought in that direction among the young Chinese. But as checks to that trend there exist, in China as in India, the "four immoralities of Christianity" so frankly outlined by Dr. Stanley Jones: the religious snobbery of denominationalism, the obvious insincerity of many so-called Christians, race prejudice, and economic exploitation.

Jesus and Christianity

Nothing could be more accurate in respect of these than Dr. Jones' characterization, and nothing could be more definite as to the difficulties encountered by Christian teachers in China. As in India, so in China is the belief gaining ground that Jesus, an Asiatic, was above race prejudice, that he preached an all-inclusive brotherhood without distinctions either of race, color or sect, and that he taught a doctrine acceptable to all peoples. But the more widespread that conviction becomes the wider seems to the oriental to grow the breach between Jesus and his teachings and the Christianity of the west, with its clearly-defined "immoralities." These are, perhaps, more obvious in the orient than anywhere else. They are insurmountable obstacles and until they are broken down, though there may be a broad academic acceptance of Christ as one of the great spiritual leaders of all time, there will be no general acceptance of the faith which he founded, a faith which the changing east needs beyond the understanding of most men.

Will China Adopt Christianity?

The situation in China today is no more a subject for academic speculation spiritually than it is economically or politically. On the other hand, an urgent practical responsibility lies upon western civilization in regard to it. It cannot be studied with detached and philosophical curiosity. It must be dealt with as a problem vital to the continuance of the life of the entire world. China today is a sensitive and strategic spot in the world's life. And the solution of China's problems is not of less importance to that life than it is to China herself. Many of those problems would appear to be soluble only under a Christian regime. Is it too much to hope that China will by and by adopt Christianity as a religion?

Such a consummation may seem an unattainable ideal. But why? Many of the leaders of the present

movement are Christians, notably Dr. C. T. Wang, the foreign minister. My conviction is that many more would become Christians were it not for the very hindrances we are considering. The vital thing, then, would seem to be to remove those hindrances, to preach to China the Christianity of Christ rather than the Christianity, let us say, of Fifth avenue. But we must do a good deal more than that. We must *practice* toward China the Christianity of Christ, to the end that China may be convinced that Christianity is *of* Christ primarily, and of Fifth avenue only incidentally, instead of the other way around.

Christianity and Jesus

We have made, I think, a small start toward doing that very thing. But if we have, it is only a start and a very recent one at that. I wish there were in China a worker of the type of Dr. Jones. His courage, idealism, splendid humanity and keen understanding of Asiatic psychology are needed there quite as much as they are in India, and more at this moment than ever before. The distinction that he has discovered in the minds of intelligent young India between western Christianity and Jesus Christ exists quite as generally in the minds of intelligent young China, and it is an obstacle not only to Chinese progress but to the development of the necessary amity and understanding between occident and orient generally.

In the labor to demonstrate that this distinction is superficial rather than real, that in fact, as Dr. Jones so well says, all of Christianity is at one as to the *whom* even if divided as to the *what,* there are few so likely to achieve a great measure of success as is he. The average missionary, like the average preacher everywhere, has been too much inclined to overlook the four "immoralities," too much inclined to compromise with expediency, too ready to make concession both in words and actions to material influences. Not for an instant has this tendency escaped the keen discernment of young China. Taken as a lack of the courage of professed convictions, even as a manifestation of the all-dominance of materialism in occidental concernments, it has weakened the power of Christianity in China, increased the doubts of the uncertain, and made utterly impossible any real progress toward an ultimate Christianization of the whole people.

True Friends of China

It is not that the intelligent Chinese do not realize their obligation to the missionaries, especially in these later days when practical work of inestimable assistance and value has gone—and properly—hand in hand with the spiritual. It is not, either, that the work of the missionary has been devoid of results. Even in the most remote of the western provinces men and women are to be found who can tell the Christ story and even sing some of the old hymns. It is devotion and courage and self-sacrifice alone which have taught such people these things. The Christian pioneers in China have rendered true service to the Chinese and proved themselves China's friends. No intelligent Chinese, young or old, denies that. In fact, the great friendliness that exists for America and Americans is due in no small degree to the efforts of the Christian missionaries. They have, perhaps, accomplished more than they realized. For if the Chinese feel that they have been truly aided and befriended by missionaries, preaching Jesus Christ, it naturally follows that they will be receptive in respect of that same Jesus. And they are becoming, in greater and greater numbers, thus receptive, quite as Dr. Jones finds is the case in India.

But there is so much more to it than that. The Chinese, like the rest of the Asiatics, must be made receptive, not only to Jesus Christ, the man and the teacher, but also to the religion of which he was the founder. They must be convinced that the west not only professes but at heart embraces that religion. And they have had altogether too much reason to believe that it does not do so. They have seen that motives of materialism and expediency and self-aggrandizement, not to say selfishness and greed, shape the policy of the occident toward the orient and especially toward China. They have noted each and every attempt to make capital out of them and they have experienced resentment bitter and deep toward all things occidental, not excluding the Christian religion, when armed men and gunboats have appeared to support and to defend these capitalistic attempts.

Gunboats and the Gospel

Of all this it is only logical that they have deemed missionaries and their work a part. Comparatively few Chinese have ever learned that most of the missionaries and a good many other Europeans have deplored all these evidences of western aggressiveness and imperialistic intent. Even fewer have been told that the position of many of the missionaries is that the withdrawal of all foreign forces from China, both land and sea, would give them a greater feeling of security than anything else that could happen. The "gunboat policy," whereby various powers seek to enforce a system of commercial and industrial exploitation under the guise of treaty enforcement, is in reality deplored by no one more than by the average American missionary.

But the average Chinese knows little of all this. He makes and attempts to make no distinction. Imperialism, unequal treaties, exploitation, Christianity —they have all gone hand in hand in his opinion. All have been products of the west, of that west which professes Christianity but does not, so far as he can perceive, make much of any attempt to practice it. How, then, can he reconcile Christianity as it has been demonstrated to him, with the life and teachings of the Master when those are explained to his understanding? He cannot, and neither can the rest of us, for that matter. There arises, then, the "immorality" of insincerity and inconsistency, together with that of economic exploitation and race prejudice, each entirely at odds with what he has learned of Christ. As

to the fourth "immorality," that of irreconcilable denominationalism, the Chinese knows nothing, perhaps. But as a hindrance to effective work for the kingdom of Christ in Asia, or anywhere else, it is as insurmountable as the others.

But is it necessary that these "immoralities," these hindrances, remain obstacles forever insurmountable? If we admit that, we may as well give over now and forever all hope of Christianizing the world. But we shall not for an instant admit any such thing. We shall declare, on the other hand, our confidence that, under the leadership of such splendid fighters for God and humanity as Stanley Jones, these obstacles and any obstacles can at length be cleared away. We shall admit no doubt that the forces at present battling for the all-inclusive brotherhood preached by Jesus Christ, a brotherhood that shall admit of no distinctions, either differences of race, color, creed or denomination, will at length prevail, and in China as elsewhere. The fight may be long, and it certainly will be bitter, for we must first replace the "Christian immoralities" of denominationalism, insincerity, race prejudice and materialism with the "moralities" of a united church in Christ, life that squares with professions, brotherhood and the worship of a true God rather than false gods. We must do this at home and then, upon the basis of that accomplishment, preach to the east the Christianity of Christ, accepted by the west at last. Then and certainly not until then, shall we have a chance of winning the east.

A Philosophy in Action

By D. Elton Trueblood

ALBERT SCHWEITZER is, by any standard, one of the remarkable men of the modern world. Just before the beginning of the war he thrilled Christendom by giving up the comfortable life of a European scholar to become a physician among the black savages of French Equatorial Africa. He had already made his name one to conjure with in theological circles, especially in his publication of "The Quest of the Historical Jesus," and had established himself as one of the world's leading musicians. Most men would feel some satisfaction in achievments like these and would not feel the need of proving themselves further. But Schweitzer was far from satisfied with a merely brilliant career, for he had learned of the suffering of the backward races. He was not willing to continue the pleasant life of Strassburg indefinitely and surprised his friends by studying medicine. With his new degree Schweitzer started for Africa and there, on the equator, he established his little hospital. The scholar who made current liberalism seem pale was operating on savages and he is still there. I first heard the story seven years ago from the lips of Maude Royden in her London church and the thrill of suddenly learning that the world has produced such a man in our own time was one of life's great experiences.

A Symbol of the Best

Thus Albert Schweitzer has come to stand in the minds of many Christians as a symbol of the best there is in contemporary life. He combines what many of us think ought to be combined. He shows that a man can be unflinching in the application of intelligence to religion and, at the same time, sacrificial in his personal life. But while many know his story, the average American is not well acquainted with the philosophical viewpoint of this great man. His career has so dominated our interest and so occupied the center of the stage that the philosophical books have fallen into relative neglect.

That Albert Schweitzer is a gifted and painstaking philosopher is, however, beyond all doubt. That he is no mere amateur in the field of general philosophy is evidenced by the fact that he served his apprenticeship in a work on Kant and that the second volume of his Dale memorial lectures on "The Philosophy of Civilization" presents a scholarly review of the history of ethical inquiry. The philosophical conclusions of such a man should be of interest to all thoughtful Christians, especially if it is true that these conclusions alone make his devotion to his medical work in Equatorial Africa understandable.

Schweitzer's Approach to Philosophy

Schweitzer's philosophy presents what seems at first a confusing mixture of dualism, rationalism, mysticism, and idealism, but all these are really necessary elements in the complicated structure of his thought. His basic problem might be stated in the following terms: How can we achieve a philosophy which will give a reasonable basis for that serviceable activity which alone can give meaning to our lives? The difficulty, he says, has lain in the fact that thinkers have usually begun with a *weltanschauung* and then have attempted to find in it a place for the ethical life. This procedure is doomed to failure because the world which knowledge of the external scene presents does not involve a purposive evolution in which our activities can acquire a meaning. The outer world as a whole is cold and ethically barren. Mere observation of what is external to human consciousness in the universe does not give us any right to interpret reality either ethically or optimistically. By optimism here he means the theory that the uni-

verse as a whole is constructed in such a way that it has a bias for what we call values. Schweitzer is deeply pessimistic in that he can discover no such bias.

The path of wisdom, he says, lies in giving up the effort to found ethics on a world-view; instead, we must begin to found our world-view on ethics. Within ourselves we experience the will-to-live and as we live out the highest idea which the will-to-live involves we find the meaning we seek. My own life does not acquire meaning by virtue of some relation to the world process, but carries its own meaning within itself. Here, then, appears Schweitzer's dualism. "It is a dualism of world-view and life-view, of knowing and willing." In the outside world we do not find goodness; instead we find only a "puzzling creative power," but in our will-to-live we find volition which "is both world- and life-affirming and ethical." In our own consciousness, not outside it, we find the suggestion that the world has meaning and significance. We can therefore practice ethics in the world even though we do not understand the world as a whole; we can find God in the mysterious will within ourselves. Schweitzer is as pessimistic as Bertrand Russell concerning the omnipotent matter rolling on its relentless way, but in the human heart he finds a different note.

Rationalist Thinking

Schweitzer can be described as a rationalist because such thinking is indeed profoundly rationalistic. He refuses to make assumptions and begins within his own consciousness in very much the spirit of Descartes. The great doctor's admiration for the leaders of the *aufklärung* is quickly noticed and he deplores the failure of later philosophy to continue the rationalist strain. But his rationalism is thoroughgoing enough to think itself out to a conclusion and pass necessarily into the non-rational. This paradox is explained by the fact that we are led by a courageous use of reason to ultimate dependence on the will-to-live, which is non-rational. We begin by being "thinkers" and as we are faithful to the results of our thinking we end by becoming "mystics."

The mysticism which Schweitzer champions has as its central and dominating element the "reverence for life." The unanswerable will-to-live within us makes us see that life and ever fuller life is what we should revere. Such a position reminds us of George Fox's phrase, "unity with the creation," and of some of the stories in "The Little Flowers." This mystical sense of reverence for life which is the highest element in the will-to-live is, for Schweitzer, the basis of ethics. Good consists "in maintaining, promoting, and enhancing life," while evil consists in "destroying, injuring and limiting life."

The radical idealism of such an ethical theory is self-evident and Schweitzer makes this phase of his doctrine explicit. "In no other fire than that of the mysticism of reverence for life," he writes, "can the broken sword of idealism be forged anew." It is clear that the author expects from this principle something of what Royce expected from the principle of "loyalty to loyalty." If all men were to take seriously the conception of *veneratio vitae* the time would come when injustice and cruelty and most of their attendant evils would be unknown.

Mysticism and Idealism

The average reader at once sees difficulties in the way and hastens to point out that a complete adherance to Schweitzer's doctrine is a manifest impossibility. We cannot move without destroying some kind of life and even our food comes through the destruction of animals and plants. That Schweitzer himself has the sound common sense to see this is obvious from the following statement:

> I too am subject to division of my will-to-live against itself. In a thousand ways my existence stands in conflict with that of others. The necessity to destroy and to injure life is imposed upon me. If I walk along an unfrequented path, my foot brings destruction and pain upon the tiny creatures which populate it.

This much, then, is clear, but what is the answer? Shall we merely take for granted the destruction of life and become hardened to it? "No," says Schweitzer. There is no relative ethic and all destruction of life is evil; we make progress not by getting used to evil and condoning it, but by "becoming more and more obstinate in resistance to it." The way to avoid as much destruction as possible is to continue to think of all destruction as evil. Above all "we must never let ourselves become blunted and dull." Hope lies in the uneasy conscience. That we are to feel this tenderness for vegetable as well as animal life is clear from the following paragraph:

> Beyond the unavoidable I must never go, not even with what seems insignificant. The farmer who has mown down a thousand flowers in his meadow to feed his cows, must be careful on his way home not to strike off in thoughtless pastime the head of a single flower by the roadside, for he thereby commits a wrong against life without being under the pressure of necessity.

Schweitzer does not dodge the problem of vivisection. He admits that lower life must be taken to contribute to higher life, but he does not want this to involve any loss of tenderness of conscience.

> Those who experiment with operations or the use of drugs upon animals, or inoculate them with diseases . . . must first have considered in each individual case whether there is a real necessity to force upon any animal this sacrifice for the sake of mankind, and they must take the most careful pains to ensure that the pain inflicted is made as small as possible. How much wrong is committed in scientific institutions through neglect of anesthetics, which to save time or trouble are not administered!

Schweitzer has a strong sense of the suffering of the animal world, reminding us of the classic example given us by John Woolman. He says we ought to help even the tiniest creature when we can do so. "By helping an insect when it is in difficulties," he writes, "I am thereby attempting to cancel part of

man's ever new debt to the animal world." We can never feel utterly guiltless "while so much ill-treatment of animals goes on, while the moans of thirsty animals in railway trucks sound unheard, while so much brutality prevails in our slaughter houses, while animals have to suffer in our kitchens painful death from unskilled hands."

The significance of the ethics of *veneratio vitae* becomes most evident when we consider our relations to our fellow men. Reverence for life will not let people rest, but drives them forward into dangerous living. If people have their time largely consumed in tasks that do not touch human life they must use part of their leisure in secondary tasks that aid human life directly. "Find for yourselves some secondary work," the principle of reverence for life tells you, "an inconspicuous one, perhaps a secret one. Open your eyes and look for a human being or some work devoted to human welfare which needs from someone a little time or friendliness."

The principle of reverence for life never lets anyone have too much peace because, in the words of Jesus, it veritably brings a sword instead.

> It will not allow the learned man to live only for his learning, even if his learning makes him very useful, nor the artist to live only for his art, even if by means of it he gives something to many. It does not allow the very busy man to think that with his professional activities he has fulfilled every demand upon him. It demands from all and every that they devote a portion of their life to their fellows.

Here then is the explanation of the curious action of the learned professor of Strassburg. The connection between his philosophy and his life is extremely close. The philosopher and the doctor are one. The philosophy of reverence for life sends us out to overcome pain wherever we find it most terrible. The logical result of such a philosophy is the formation throughout the world of "The Fellowship of those who bear the Mark of Pain." Who are the members of this fellowship? "Those who have learned by experience what physical pain and bodily anguish mean, belong together all the world over; they are united by a secret bond. One and all they know the horrors of suffering to which man can be exposed, and one and all they know the longing to be free from pain. He who has been delivered from pain must not think he is now free again, and at liberty to take up life just as it was before, entirely forgetful of the past. He is now a "man whose eyes are open" with regard to pain and anguish, and he must help to overcome those two enemies (so far as human power can control them) and to bring to others the deliverance which he has himself enjoyed."

Such is philosophy in action.

BOOKS

Dances of Death

THE MELODY OF CHAOS. *By Houston Peterson. Longmans Green & Co.*, $2.50.

HAVING formerly written an essay on "Havelock Ellis, the Philosopher of Love," which he describes as "a study in serenity," the author now, by way of contrast, gives "a study in complexity and chaos," woven chiefly out of the consideration of the poetry of Conrad Aiken. Aiken is one of the members of a very considerable group of modernistic writers the raw material for whose art is the perplexity and confusion, the morbid mental states, the inexplicable impulses, the unsubstantial phantasies and baffling and torturing futilities of the sensitive mind in a turbulent age. It is the poetry of psychoanalysis and psychiatry. Certain aspects of this type of art call for admiration and gratitude. The world owes something to those who sense the inadequacy of all the tidy unifying arrangements of its phenomena whether under Aristotelian categories, Baconian logic or Newtonian laws. The mental world has in fact long since outgrown the pleasing orderliness of all the older logical and psychological patterns and the neat little complacencies that went with them. When a company of writers is interested exclusively in the loose ends, the irreducible surds and incommensurable quantities, the perversions and complexes and anamolies, to the exclusion of the more normal aspects of existence, they present, to be sure, a badly distorted picture of the world, but a phase of it which is as real as the other and which has been more neglected. If one read no poetry except that of Conrad Aiken, one would get a terrible idea of what life is like. But then, nobody is likely to do that and probably Aiken knows it; so there is no more reason to pity him than to pity his readers.

Such novelty and modernity as this type of fantastic material can claim is the result of the inclusion of specific data furnished by psychoanalysis, which Aiken has studied to a very considerable degree. The general spirit of the thing is no more modern than it is medieval. One could find in the literature and art of the last ten centuries an almost continuous series of representatives of this temper—for example, all the old paintings of the dance of death in many forms, Dürer's macabre engravings and Goya's grotesques. There is nothing particularly new in the idea that the world is full of fantastic elements which do not fit into pretty and edifying patterns. There is a creditable degree of novelty in the idea of using these as material for scientific pathology, rather than as stimuli to the artistic imagination. But however much Aiken may have learned from the Viennese psychologists, his interest is in the artistic rather than in the scientific values.

A significant feature of Aiken's presentation, to which Peterson's acute interpretation gives full recognition, is the struggle of the ego for recognition and status in a world so full of unstable and sinister circumstances. Demarest (in "Blue Voyage") might assert that he was merely "a hurricane of maggots," yet that hurricane unaccountably had traffic with hopes and aspirations. And the fantastic impossibilities in "Punch, the Immortal Liar," gain significance, though they can never gain verisimilitude, from the fact that they were the means by which Punch tried to win a footing in a slippery world.

What a calm and philosophic mind makes out of this maze

of contradictory circumstances may be found by going back a few years to William James's "Pluralistic Universe"—a title which occurred to the reviewer while reading the first chapter of this book and which he found mentioned in the next to the last chapter.

Mr. Peterson deserves high praise for the critical intelligence with which he has probed the meaning of the poetry of Aiken and those of his kind and for the admirable balance which he has maintained between this melody of chaos and the cosmic serenity (such as that of Havelock Ellis) which can absorb these cacophonies into a larger harmony.

WINFRED ERNEST GARRISON.

Drafting Psychology for Christian Service

SIN AND THE NEW PSYCHOLOGY. *By Clifford E. Barbour. The Abingdon Press,* $2.00.

IT SEEMS but yesterday that science was condemned as irreligious and anti-Christian. Psychology was thrown into the same limbo with biology and physics and chemistry and all things else material and mechanistic and evolutionary. Behaviorism was supposed to be the essence of psychology and psychoanalysis was anathematized because it was concerned with the indecent and the vulgar, that which was traditionally the source of all sin. Today the specialists in those condemned sciences who have long regretted the misunderstandings and the unjust treatment may well be pardoned if they manifest a little astonishment at the haste with which liberal religious thinkers are turning to them and to the formulations of their sciences for support. It is now apparently good form to find harmony with science and to discover in science justification, or perhaps a firmer foundation, for the more serviceable theological doctrines. As physics has lately been brought to the support of freedom and of immortality, so here psychology is used as a groundwork for the doctrine of sin.

The author is not, however, seeking a new formulation of the doctrine of sin. He is quite sure what sin is. It is self-sufficiency. That life is sinful which is not organized around the love of Christ. But psychology must be examined because it is so widely influential, and because it is revealing new facts about the nature of the human being who commits sinful acts. Religion and psychology must be brought together. At first glance the "new psychology" appears to posit a psychic evil and a goal of development different from those of Christianity, but by a little shifting of emphasis psychology is brought into harmony with the author's concept of Christian doctrine. Psychology is presented as having a progressive goal, which if properly directed becomes eventually identical with the goal of Christianity.

Psychologists who look through this book will be surprised to learn that psychology is moving in two directions, toward Watsonian behaviorism on the one hand and into psychoanalysis with McDougall modifications on the other. Trends toward modified behaviorism, the synthesizing trend of *Gestalt* psychology, and the revival of functionalism are omitted. That psychoanalysis is presented as a "new psychology" will not be so surprising. Psychologists have seen that done so often they are becoming hardened to it and pass it by with merely an expression of regret that any one should neglect the long history of the psychoanalytic movement paralleling the growth of experimental psychology. They will doubtless smile a bit sardonically at the easy acceptation of a variety of instincts and at the unfortunate shift toward the end of the book from the later psychoanalytic conception of the psyche to the older. And they may be a bit annoyed by the lapse into faculty psychology even though the author does seek by a rather unconvincing footnote to justify himself.

It is regrettable that psychologists and religionists work in such isolation as now prevails. Both are concerned with human behavior and have more in common than either realize. Psychologists do not as a rule understand the problems of the theologian and the minister, and the clergy are not as a rule well trained in psychology. Sin is an important item in religion and as it so definitely concerns human behavior it is an excellent topic around which to begin the integration of religious problems and knowledge with the problems and knowledge of the psychologist. As it stands, the reviewer doubts if the present effort has contributed much either to the clarification of thought or to the integration of these two disciplines. Whatever religionists may think of it, he fears that it will alienate rather than attract those trained in psychology. But if it even provokes a few theologians and psychologists to think together on these problems the author may feel well satisfied. Perhaps that is all he hoped for.

EDMUND S. CONKLIN.

Labor and Violence

DYNAMITE: THE STORY OF CLASS VIOLENCE IN AMERICA. *By Louis Adamic. Viking Press,* $3.50.

VIOLENCE in labor disputes is not merely a type of crime, according to the author; it is a habit which both sides have exhibited. His sympathies are with labor and he is not shocked to reticence by labor's occasional employment of violent means for the remedy of desperate situations. The labor movement has, at times, passed beyond the phase of negotiation and peaceful petition for the redress of grievances and assumed the character of an incipient revolution. The author spends little space in discussing the ethics of this, but tells the story of some of the events to which it has lead, from the mildly "impudent conduct" of the strikers in 1826 to Homestead, Haymarket, the McNamaras, Sacco and Vanzetti, Mooney and Billings, and the present juxtaposition of breadlines and private yachts. More sympathy is shown to the I. W. W.'s than to Gompers, who is considered as having been accessory to violence while preaching peace. The A. F. of L. is asserted to have been officially implicated in a program of terrorism. The account of the McNamara affair in Los Angeles, and especially of the compromise, does not show such an inside knowledge of the case as is exhibited, for example, in Lincoln Steffens' Autobiography. The book however ought to be studied by all who think that the present economic machine can be made to run perfectly with a little better lubrication and some trifling adjustment of the carburetor.

Books in Brief

BY THE WATERS OF BABYLON. *By Louis Wallis. Macmillan,* $2.00.

A story of Israel during the reign of Zedekiah, in the last days of the kingdom of Judah. Mr. Wallis's earlier volume on the sociological study of the Bible prepared the way for this interesting picture of the life of Judah in this late age of its history. It is written in biblical style, and with careful attention to historical accuracy. The love theme is sufficient to give it coherence and interest. But its chief value lies in its vivid and sympathetic interpretation of the economic and industrial tragedy of a period when the rich were growing richer and the poor were going deeper into poverty.

The scene is laid in Jerusalem and the south of Judah, but Babylon is brought in sufficiently to justify the title.

THE STAR OF INDIA. *By Isabel Brown Rose. Friendship Press,* $1.00.

A pleasant and informing series of chapters on life in India with particular reference to the missionary problems. The material is such as young people should find interesting in regard to that fascinating and rapidly changing land. The discussion of the modern political situation is helpful.

IN EGYPT. *By John C. Van Dyke. Scribners,* $2.50.

Dr. Van Dyke is well known as a traveler and artist. Several other volumes have helped their readers to a better understanding of artistic interests and of travel in important parts of the world. This volume is a series of studies and sketches along the Nile. It is written in Dr. Van Dyke's pleasant and accurate style, and presents a vivid picture of modern Egypt all the way from Cairo to Abu Simbel. The different temples are described and interpreted and the materials gathered into the Cairo museum are discussed in reference to their historical and artistic values. Numerous photographs, illustrations and maps assist the reader.

THE HISTORY OF FUNDAMENTALISM. *By Stewart G. Cole. Richard R. Smith,* $2.50.

This is both an interpretation and a narrative of the course of conservative Protestantism in the United States. The purpose of the author is not to refute the tenets of fundamentalism by textual or theological argument, but to present a functional study of that type of thought, showing how it performed a real service in an earlier time which it cannot perform in this experimental and exploratory age, how it has led to serious conflicts in several denominations, and how the present need is for a synthesis of the fine old sense of religious loyalty with the newer impulse to seek truth freely in all fields. On the jacket of the book one critic says: "The author finds fundamentalism to be the projection of a type of religion indigenous to the frontier, and socially useful under pioneer conditions, into an age whose intellectual and cultural life is molded to a different pattern. His detailed and carefully documented study furnishes a permanent and accurate record of the great Protestant counter-reformation of our times." Oh, I see that I wrote that myself after reading the manuscript. The impression of a careful and scholarly piece of work is confirmed by examining the volume.

CERVANTES. *By T. R. Ybarra. A. & C. Boni,* $3.00.

The little that is known of the life of the author of "Don Quixote" is enough to furnish material for a fascinating biography. A soldier at Lepanto, a captive of the Moors for five years in Algiers, then a soldier again, winning honor but no promotion. A hack-writer for another period of years, grinding out a score of plays, a quantity of verses and a pastoral novel—mostly lost and all, judging from surviving samples, deserving to be lost. More years spent in wandering about a corner of Spain as tax collector and minor governmental agent, earning a bare living but filling his mind with pictures of common life and curing himself of the idea that literature must be romantic. Long years of darkness, so far as the records go, except for one highly illuminated episode of trouble with the police. He was growing gray and had failed in three callings. Then—"Don Quixote." The great Lope de Vega saw it in manuscript, thought it was outrageous and bewailed the decadence of literature. O tempora, O mores! This thing isn't decent. It is all about ordinary people and shows no respect for the sacred cows. (A suitable prize to the reader who can name one of the 1,800 decorous works that *he* wrote.) Cervantes made a reputation which will last several centuries yet, and his publisher made some money. He died on the same day in the same year as Shakespeare—April 23, 1616. Mr. Ybarra, who is not a Spaniard, has written a vivacious and veracious story of his life. It is true that the author of "Don Quixote" is now the best known Spaniard of his time, but the fame of Philip II and Don John is not quite so dependent upon their slight and fortuitous connection with Cervantes as the author would have us suppose.

CORRESPONDENCE

Congregational Withdrawal Only from Beaumont

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 15, Joseph Martin Dawson, in "Correspondence from the Southwest," quoting Mr. E. D. Leach, of Beaumont, Texas, very gravely misrepresents the situation in reporting that "Congregationalists Abandon Work in Texas," and "Conservative Policy Blamed for Lack of Success." Since there has been no decision to abandon work in the southwest and since the entire article misrepresents the status of Congregational work in Texas, I feel sure The Christian Century will publish the correction although it will be difficult to overcome the damage done by the false headlines.

The last Congregational Year Book gives for Texas 17 churches, with a membership of 1,916, a current budget of $89,625.00, gifts for benevolence of $2,634 and a property value of slightly less than half a million. To Mr. Leach, Beaumont is evidently a symbol of Texas, but certainly conservatism is not to be blamed for Beaumont's failure, and, as certainly, Beaumont would not have failed if local response had matched home missionary support over a period of years with a boastfully liberal ministry in that field.

Then, too, the comparison made by your correspondent, between the success of the Unitarians and the purported failure of the Congregationalists, lacks the confirmation of statistics to sustain it. It is true that Congregationalists have not been consistently liberal in Texas and it is equally true that liberal churches are not popular. It is also probable that one reason for slow progress is the confusion evident in the letter of Mr. Leach between the words liberal and loose.

First Congregational Church, HIRAM B. HARRISON.
San Antonio, Tex.

Dramatizing the Demand for Disarmament

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of April 15 you asked for "a dramatic method by which the Christians of the world can register their opposition to war and war preparations." Since dramatic effect is best attained through simplicity, it could easily be attained in the following way: Let every individual church which, by vote of its congregation, voices its plea for disarmament to a designated official of the government, signify its stand by placing on the outside of the church near the front door a Christian flag.

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It may be placed there every day of the week or only on Sundays. This would be a symbol that a group of Christians has placed Christ above nationalism.

I believe that such a dramatic expression would be contagious and soon would enlist nearly all Christian congregations.

Baptist Church, EDWIN A. GOLDSWORTHY.
Livingston, N. J.

Christian or Buddhist?

EDITOR THE CHRISTIAN CENTURY:

SIR: I noticed this sentence in one of the letters published in your April 15 issue: "Religion centers around reverence, trust, and dedication—the abandonment of self, not its preservation." That sounds well, as far as the dash. The last half of the sentence indeed seems to dash out of Christianity and into Buddhism. The latter cult is the religion of abandonment, while Christianity is the religion of fulfillment. Christianity surrenders selfishness to be sure, but it never abandons self. Jesus says, "In your patience ye shall win yourselves." "What shall a man give in exchange for himself?"

The measure of the love a man should render to his neighbor is just the measure of the love he may rightly have for the wonder and worth of his own life. "Thou shalt love thy neighbor *as* thyself."

Self-giving implies a valued self to give—a life-giving spirit. No man can give what he does not possess. A man has as little right to abandon himself as he has to abandon his neighbor. Indeed, if he abandons himself, he has nothing left to give to his neighbor. "The gift, without the giver, is bare."

Conscious, creative, serviceable selves—or personalities—are the final values in the universe. Then personality, without the vision, or at least the urge, of immortality, is devoid of the reach that exceeds the grasp of man. Even if the dream is not always before the eyes, the dynamic of immortality is ever in the hearts of creative souls—"the power of an indissoluble life." So our earthly existence has vastly enriched and challenging value, when we face the Great Beyond with faith, assured, like Charles Frohman, that "death is the most beautiful adventure in life."

Madison, Conn. ARTHUR B. PATTEN.

Sume With a Capital "S"

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry that in printing my letter you did not begin with a capital letter the new word, Sume, which I proposed for the supreme being. It may seem inconsistent to regard as proper or personal a word that can be pluralized. But an analogy may be seen in human life when we speak of the members of families, as the Adamses, Johnsons, and so forth.

Whatever the apparent difficulties, I, in my religious thinking and experience, do conceive of and address the supreme being or beings as personal, and as both singular and plural, or sometimes singular and sometimes plural. I have said there should be a new terminology. It may also be said there should be a new religious drama, with the superhuman beings acting in the cosmic processes and events.

Ludington, Mich. CYRUS H. ESHLEMAN.

Hailing the New Vocabulary

EDITOR THE CHRISTIAN CENTURY:

SIR: It was with profound satisfaction that I read a recent communication in your journal on the subject, "A New Vocabulary Needed." I have always felt that there is something wrong with the "new religions" and that we are sorely in need of a "satisfactory modern religion," since most of them are entirely unsatisfactory, and it is quite a relief to be told that "a new terminology is the greatest present need." If all that modern religion needs is a new vocabulary, surely our task is greatly simplified. All we have to do is to invent a new vocabulary and secure its general acceptance—a task which, as any sane man can see, is exceedingly simple and easy. And I hereby nominate your correspondent as the person well qualified to undertake the simple work of making modern religion satisfactory by the easy method specified.

He has undoubtedly made a good beginning. The samples he has given us are superb. Anybody can see at a glance what an improvement the word "sume" is over the old word for deity. And then consider that word "immort"—only a genius could have conceived it! These two new words, generously contributed to our religious vocabulary, ought to go a long way toward making the new religions entirely satisfactory. And, besides, such words as these, and others like them which no doubt can be produced in abundance, as a sort of by-product, would greatly enrich general literature.

For example, take that charming word "immort." What a boon it would be to the poets! What rhymes they could make with it! Contort, retort, consort, cavort, hog-wort, and so forth—how suggestive and musical! It is not too much to believe that once this word is accepted by the literary class, there would flow out upon the world a stream of new, modern poetry equally as inspiring and satisfactory as the new religions invented by modern genius. Yes; by all means let us have the new religious vocabulary.

Flemingsburg, Ky. S. P. PRYOR.

More New Vocabulary

EDITOR THE CHRISTIAN CENTURY:

SIR: What is "Christian" anyway? In the issue of March 11 Bishop Paul Jones, in his article, "A Christian World—What Would It Be?" pointed out that the word "Christian" has such wide latitude in connotation that it is difficult to know just what a person means when he employs it. I would like to suggest for his consideration a term coined by Dr. George Tolover Tolson of the Pacific school of religion. Dr. Tolson uses the word "Christian" to mean the historical religious movement which developed from the life and teaching of Jesus and which includes a large amount of pagan ideas and practices; he employs the term "Jesusinian" to indicate the things incorporating the spirit and principles of the Savior. Thus "Christianity" would refer to the historical movement with which we are familiar, while "Jesusinian Christianity" or "Jesusinian religion" would refer to Christianity which is purified of extraneous matter and which expresses the spirit and principles of the Savior.

Middle Haddam, Conn. RUSSELL R. MORRIS.

Goethe on Marriage

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the recent Protestant attack upon marriage, commended in your editorial of March 25, and such reviews as Dean Roys's criticism of Mr. Gwynne's recent work, you may be interested in Goethe's statement on the problem:

"He who attacks marriage, he who by word or deed sets himself to undermine this foundation of all moral society, must settle the matter with me; and if I don't bring him to reason, then I will have nothing to do with him. Marriage is the beginning and the summit of all civilization. It makes the savage mild; and the most highly cultivated man has no better means of demonstrating his mildness. *Marriage must be indissoluble, for it brings so much general happiness that any individual case of unhappiness that may be connected with it cannot come into account.*

"What do people mean when they talk about unhappiness? It is not so much unhappiness as impatience that from time to time possesses men, and then they choose to call themselves miserable. Let the moment of irritation but pass over, and people will find cause enough to think themselves happy that a state which has already existed so long still exists. *For separation there can be no sufficient reason.* In our present human condition there is so much of joy and sorrow interwoven, that it is beyond all calculation what obligations a married pair lie under to one another. It is an infinite debt which it requires an eternity to cancel. Disagreeable it may be, I admit, sometimes: that is just

as it should be. Are we not really married to our conscience, of which we might often be willing to rid ourselves because it annoys us more than any man or woman can possibly annoy one another?" (The italics are mine.)

It is a curious thing that Christians of non-Roman communions are obliged to turn today to agnostic moralists like Goethe and Professor Babbitt or to the pope's encyclicals for sound teaching on this question. Protestants used to believe in the doctrines of the Apostle's creed; now they believe in birth control and prohibition.

Pacific University, Forest Grove, Ore. ALAN M. GUNN.

The International Liquor Traffic

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very much interested in reading what The Christian Century prints about prohibition, and "Liquor's International Balance Sheet" in your April first issue is challenging. It seems to me, though, that it is not quite fair to state so positively that the repeal of the 18th amendment would put the United States back in the international liquor traffic. Would it, necessarily, be impossible to keep the liquor interests from getting control of the liquor export trade from the United States? I believe it will be perfectly possible to keep the liquor interests from getting control of the liquor traffic within the United States after the repeal of the 18th amendment; and if that is possible, why isn't it possible to do it internationally?

I quite agree with you in rejoicing that the exploiting of other peoples by the liquor interests of this country has stopped (I take your word for it that it has entirely stopped), but it seems to me that there must be some method of keeping that advantage which prohibition has brought us, without paying the price which we are paying today for our unsuccessful attempt to enforce national prohibition. If prohibition had brought total abstinence to this country I doubt if many people would be working against it, even though they felt, as many of us do, that it is an entirely wrong principle. But far from bringing total abstinence, it has made us a much less temperate people than we were in the years preceding prohibition. I think that Dr. Haven Emerson, who, as you probably know, is a sincere dry, has expressed what many of us are feeling strongly, when he says: "I quite agree that we will have to do over again a great deal of what was being accomplished with very considerable success before prohibition was introduced to hurry the process."

I cannot help feeling that all of us who want temperance should be able, by cooperation, to find some way of achieving it.

I am writing you in the hope that you will modify your positive statement that the repeal of the 18th amendment would necessarily put the United States back into the international liquor traffic.

New York City.

MRS. JOHN S. SHEPPARD,
New York State chairman,
Woman's Organization for National Prohibition Reform.

[American participation in the international liquor traffic is at present prevented by the specific terms of the 18th amendment: ". . . the exportation thereof from the United States and all territory subject to the jurisdiction thereof . . . is hereby prohibited." The repeal of this amendment would automatically restore to legality this traffic. Mrs. Sheppard believes that the triumphant wet forces would thereupon enact special legislation to outlaw this profitable portion of the liquor business. We do not.—THE EDITORS.]

Theosophy Beckons

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading your editorial on "Easter and the Mood of Today," I could not help wishing you would take a short course in the study of theosophy which emphasizes one of the great vital facts in human life, reincarnation or the rebirth of the soul from life to life.

I do not see how you can ignore the fact that in Jesus' day this belief was very prevalent and that Jesus himself said that John the Baptist was the incarnation of Elias. Neither should you ignore the fact that the great modern teacher, J. Krishnamurti, says that as for him he knows whereof he speaks and that reincarnation *is* a fact.

We all know that we have incarnated *once* and if once, why should it seem a thing incredible that we should incarnate again and again? If Jesus was not uttering a pretty sentimentality when he said, "Be ye therefore perfect, even as your Father in Heaven is perfect," he must have recognized the need of many, many lives on earth to reach this perfection. It surely can not be attained in one short life.

Santa Monica, Calif. GEORGE W. WELCH.

Spiritistic Evidence of Immortality

EDITOR THE CHRISTIAN CENTURY:

SIR: In your thoughtful and suggestive editorial "Easter and the Mood of Today" two statements especially call for examination. . . . *"The lack of evidence"* of immortality.

Should this not read, The lack of willingness to consider the evidence? To one who has followed the development of psychic research for forty years, witnessed the repetitive and accumulating mass of evidence, seen the development of this most difficult branch of science in the pioneer work of F. W. H. Myers and his associates, noted the attestation given to the actuality of supernormal phenomena by such psychologists as William James and Charles Richet (whatever the explanatory hypothesis adopted), noted the support of such eminent philosophers as Henri Bergson and F. C. S. Schiller and the world-known biologist Hans Driesch, all as presidents of the British Society of Psychical Research; the adoption of the spiritistic hypothesis by Dr. R. J. Tillyard, eminent biologist of New Zealand, and witnesses, after long and cold ignoring, the recognition of the subject by the British Association for the Advancement of Science, the statement that there is no evidence of a future life would suggest, either that the one who makes it is devoid of interest in the subject, or has taken no trouble to examine the evidence.

"The principle of personal survival is not figured forth by the process of physical nature." Is it not, indeed? Is mind a product of matter, or does life mould and organize the material body it occupies?

"To show the operation of mind in producing form, A. R. Wallace and Dr. Gustave Geley both use the instance of the transformation of insects in the chrysalis. Within its dark, closed chamber, the body of the larva is reduced to a white, creamy emulsion which to the eye and touch shows no trace of organization. The microscope and stain reveal that the central nerve and some parts of the digestive tube are intact. In a few weeks and under interior forces there appear all the organs adapted to aerial life. The wings are covered with thousands of minute scales which form a color-pattern of marvelous complexity and beauty."

What clearer indication could we have that matter does not constitute life, but that *life organizes matter*?—that "the spirit organizes its own body and not that the body generates the spirit." That "the living being is a product of psychic force, moulded by a creative idea."

A mind of balance and finished faculties is a production at once of infinite delicacy and of most enduring constitution; lodged in a fast-perishing organism, it is like a perfect set of astronomical instruments, misplaced in an observatory shaken by earthquakes, or caving in with decay. The lenses are true, the mirrors without a speck, the movements smooth, the micrometers exact; what shall the Master do but save the precious system, refined with so much care, and build for it a new house that shall be founded on a rock?

Sandwich, Mass. JOSEPH B. LYMAN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Fosdick Draws Great Audiences

Capacity Congregation Hears Plea for Intelligence in Religion—Dr. Keeler Chosen Bishop-Coadjutor

(*Correspondence from Chicago*)

CHICAGO, April 20.—The annual visit of Dr. Harry Emerson Fosdick to our city is an outstanding religious event. On Sunday, April 12, he preached at the University of Chicago chapel in the morning and at the Sunday Evening club at night. Hundreds were turned away from both services. Chicago must be overcoming its tendency to violence, however, for I did not hear of any doors being broken down, or ushers injured, by persons trying to hear Dr. Fosdick, as did actually happen on a former occasion. "The Need of Intelligence in Religion" was Dr. Fosdick's morning subject, and the sermon was an appeal to men and women to give their heads as well as their hearts to God. "So much of our religion," he remarked, "is, to use the current phrase, 'beautiful but dumb'!" The topic at the Sunday Evening club was "Keeping Our Enthusiasms."

* * *

Another Chicagoan Elected Bishop

St. Chrysostom's Episcopal church seems to be a hunting ground for Episcopal dioceses seeking bishops. The former rector, H. P. Almon-Abbott, was, not so long ago, elected bishop of Kentucky. Now the present rector, Dr. Stephen E. Keeler, has been elected bishop-coadjutor of Minnesota. The election was unanimous on the first ballot. If he accepts the election Dr. Keeler will be given full ecclesiastical jurisdiction over the entire diocese of Minnesota with the exception of the city of Minneapolis, which will become the sole jurisdiction of Bishop Frank A. McIlwaine. The bishop-elect has not yet announced his decision.

* * *

Good Will Congress

Dr. Fred B. Smith, Mr. Harry N. Holmes and Rev. Charles Stelzle were the speakers at a conference of ministers and officers of social agencies held today at the Palmer house under the auspices of the World Alliance for International Friendship Through the Churches. The object of the conference was the consideration of plans and program for the Good Will congress to be held in Chicago next November.

* * *

Thompsonism Defeated

This is the first opportunity your correspondent has had to comment on the recent mayoralty election. "Cermak Elected by 190,000" the newspaper headlines screamed. The truth is, rather, that Thompson was defeated by that huge majority. The people were ready to vote for anything or anybody to rid the city of the incubus of Thompsonism. Many good people seem to expect great things of the new mayor. But my opinion is that the former secretary of the United Societies, who still is the leading proponent of the booze interests, is a false messiah. He is hardly likely to redeem Chicago from its civic sins. But no one will be happier than I if my guess proves wrong.

* * *

Aiding in Negro Advance

A considerable party of Chicagoans, including Mr. Julius Rosenwald, attended the golden jubilee of Tuskegee institute, held during the past week at Tuskegee, Alabama. "In the party," a news note says, "are business men, a rear-admiral of the navy, and several trustees of the University of Chicago who are visiting Tuskegee for the first time to learn what it can teach them of educational method." . . . Evanston elected its first Negro alderman, Mr. Edwin B. Jourdain, at the recent election, April 7. Mr. Jourdain's campaign was notable, not only because he defeated two white candidates, but because of the backing he received from many white leaders, particularly persons connected with Northwestern university. Dean James A. James, Prof. A. E. Hatton, Mrs. Walter Dill Scott, Mrs. U. S. Grant, Mrs. Catherine Waugh McCulloch, Dr. James M. Yard and Dr. Ernest Fremont Tittle were among his endorsers. Mr. Jourdain is a Harvard graduate, and managing editor of the Chicago Bee, a Negro weekly.

* * *

And So Forth

Christ Episcopal church, Winnetka, dedicated its new parish house, rectory, and chapel on April 19. The parish house accommodations are thought to be the finest in the middle west. The total cost of the buildings was $450,000. Bishop George Craig Stewart officiated at the ceremonies. . . . Rabbi Louis L. Mann addressed the Chicago Baptist ministers' conference a week ago on "What Ails Religion?" One of the main troubles with religion today, he said, is that much of it is merely the history of some other person's religion. Religion, Rabbi Mann believes, to be vital, must be one's own experience. . . . Dr. John MacNeill, principal of the department of theology of McMaster university, Hamilton, Canada, and president of the Baptist World alliance, will be the speaker at the dinner of the Chicago Baptist social union at the LaSalle hotel tomorrow evening. . . . The Religious Education association celebrated the 25th anniversary of the founding of its journal, Religious Education, with a dinner at the Chicago Woman's club, April 10. Dr. C. Wallace Petty, Prof. George A. Coe, Father Siedenburg of Loyola university, and Rabbi L. L. Mann were the speakers.

CHARLES T. HOLMAN.

Continue Attacks on Church College

Tennessee Fundamentalists Renew Demands for Resignation of President of Southwestern

(*Correspondence from Memphis*)

MEMPHIS, April 17.—Southwestern college of Memphis, Tenn., continues to suffer from unfortunate publicity growing out of the recent attempt of fundamentalist Presbyterians to oust Dr. Charles Diehl from the presidency. The college is a Southern Presbyterian institution which has grown in strength and risen in scholarship since its removal to Memphis a few years ago from Mississippi. At the same time there has been a more liberal interpretation of the Bible and theology by its presidents and professors than is palatable to the fundamentalist pastors of the tri-state region. Four months ago 11 Memphis pastors demanded the removal of Dr. Diehl on the ground that he did not believe in the literal scientific accuracy of Genesis, denied an eternity of hell fire for sinners, and was guilty of disbelieving the inspiration of certain parts of scripture. The board of directors, led by the Dr. James I. Vance of Nashville, exonerated Dr. Diehl in February.

The 11 pastors then announced, "We have just begun to fight." It was felt for a time that this was a mere gesture. But the issue is again being raised due to the fact that the board of directors of the college has dismissed as teacher of the Bible the Rev. Dr. McDougall, the one faculty member who did not vote to sustain Dr. Diehl in the recent trouble. This has been termed a reprisal by Dr. McDougall's friends and the pastors again announce that they will take action against Dr. Diehl.

* * *

Pastors Debate Repeal of "Monkey Law"

There is now a bill pending before the legislature of Tennessee to repeal the notorious "monkey law" which forbids the teaching of evolution in state supported schools in Tennessee. The matter was brought up for discussion at the April meeting of the Protestant pastors' association of Memphis. A paper on evolution was read by Rev. R. G. Lee, leader of Baptist fundamentalists in Memphis. Dr. Lee's essay described all evolutionists as atheists and stated that one had to choose between heathen evolution and God's word, the Bible. Rev. O. A. Marrs of the Methodist church and Dean Noe of the Episcopal cathedral scored Dr. Lee's paper as a caricature of scientific teachings and denied that atheism and evolution are identical. The association when called on to vote its protest against the repeal of the monkey law failed to go on record.

Although the matter has been carried over till next meeting it is the consensus of opinion that no concerted opposition will be organized against the repeal.

* * *

Movie Houses Try for Sunday Profits

During the winter Memphis motion picture houses were allowed to operate on Sundays for charity. Taking advantage of the situation the operators hurried a bill through the legislature giving Memphis permission to have Sunday pictures for the profit of the owners. This was considered shabby politics and the bill has become a dead letter and the theaters are still closed.

* * *

Dr. Hodgkin in Tennessee

At the meeting in March of the Women's missionary council of the Methodist church, south, the principal speaker each day was Henry T. Hodgkin, director of the Quaker postgraduate school at Pendle Hill, Pa. Dr. Hodgkin also spoke on the Sunday morning during the council's meeting at the First Unitarian church.

* * *

Progress in Negro Education

Le Moyne college, heretofore a junior college and preparatory school for Negroes and supported by the American Missionary association of the Congregational church, has just become a full-fledged senior college and has abolished the preparatory department entirely. There are about 200 students at the college which is headed by Frank Sweeny, a Harvard man.

Recently all precedents in Memphis were broken when a debating team from a white college, Shurtleff of Alton, Ill., met the Negro debaters of Le Moyne on the platform of the Le Moyne auditorium. No decision was rendered but many observers believed that the Negro debaters had the better of the argument.

* * *

Union Service Shows Growth Of Tolerance

On Good Friday night Unitarians and Congregationalists met for a union Passion service at the Congregational church. The preacher was Dr. William J. Campbell, president of Atlanta theological seminary, now located at Vanderbilt. Such gatherings up till very recently were almost unknown in the south and mark a rapid growth in tolerance.

* * *

Reveal Horrible Conditions In Prisons

Frightful revelations have been made to the Tennessee legislature by the prison commission of conditions in Tennessee institutions for criminals. At the Brushy Mines prison sanitary conditions were described as unspeakable, with overcrowding, overworking, and a frightful toll of venereal disease. In this prison as well as in the state prison at Nashville young offenders are herded indiscriminately with hardened criminals. The lash is used freely for discipline and women have been chained up by their wrists—one woman being chained up from 9 in the morning till 7 at night. None of the churches has taken any action on the report.

JOHN CLARENCE PETRIE.

JUST 40 YEARS AGO

In May, 1891, Pope Leo XIII issued his epochal Encyclical Letter to the Cardinals, Archbishops and Bishops of the Catholic world. It dealt with the social and economic problems of that time—strangely similar to those that now distract the world, such as (to quote):

"the CONDITION OF LABOR; the enormous fortunes of individuals, and the poverty of the masses, * * * the general moral deterioration; the momentous seriousness" of it all.

In a spirit of unqualified esteem for the Pope's elevated personal character and profound respect for his high office, Henry George, great American philosopher and economist, wrote a now famous *ANALYSIS* of the Papal Encyclical, pointing to the insufficiency of the remedies proposed, and to the causes and cure of the world's social and economic troubles. These historic documents—the Encyclical of Pope Leo, and the Analysis of Henry George, entitled "THE CONDITION OF LABOR," each fitting today's conditions, are now reprinted *VERBATIM*—40 years after, in a 334-page volume, containing two other books by Henry George explaining his philosophy.

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By HARRY F. WARD

The Macmillan Company - - New York

London Times Hails the Cross

Famous Newspaper Devotes Editorial Columns to Study of Good Friday and Easter Message

(British Table Talk)

LONDON, April 6.—"However we attempt to ignore it, consciousness of sin persists in our hearts, and with it the need of forgiveness, while the testimony of innumerable holy and humble men of heart assures us that forgiveness has been bestowed upon the penitent by the death on the cross. . . . But there was a second reason why the early Christians exulted in the cross and rejoiced in the recollection of Good Friday. They rejoiced, paradoxical as it may seem, because the day's disaster was complete. Faith and hope were buried with Jesus in the sepulcher. Christianity means belief in Jesus as the divine Christ, and on the evening of Good Friday Christianity was dead. That is a matter of historic fact. It is a matter of historic fact also that Christianity rose from the dead. . . . Little enough we seem to know as we peer forward into the dark; but Christ has died and those we love have not passed through death alone, and each step of our way is toward them and the morning."

This is finely said, but the words are not quoted here for that reason alone. They might have been preached in church or written as a contributed article to a paper. As a matter of fact, they are taken from the leading article on April 2 in the leading British journal, the Times. In such articles it is customary for the paper itself to give its counsel or judgment upon political and other questions; here in this same place the Times associates itself not with a merely formal celebration of the day of the cross, but with the deepest spiritual memories and hopes which gather about the Crucified.

* * *

The Report on The R. 101

The report on the R. 101 is admitted to be a most brilliant piece of analysis; already independent experiments of the National physical laboratory have confirmed some of the results. The most disquieting fact is that the airship would not have started when it did but for considerations of policy. There was an imperial conference on hand, and something spectacular was needed. "It is clear," the report says, "that if those responsible had been entirely free to choose, the R. 101 would not have started when she did." A great deal of valuable material was collected by Sir John Simon and his colleagues; it is reassuring to know that the accident was not due to negligence on the part of the men who died on Oct. 14, when the ship was wrecked and burned.

* * *

Teachers Defend Defeated Education Bill

The president of the National Union of Teachers strongly defends the education bill, which was recently withdrawn. He thinks that the gravest of all our national problems is the social and moral problem of the unemployed youth of this country. The bill, which aimed at raising the school leaving age to 15, would have helped to save this "human wreckage." He declared that there was no such thing as secular education, and there was a greater necessity than ever for sound, sincere Bible teaching as the sheet-anchor of Christian teaching in the nation's schools. . . . As for military training in schools, it was not needed; the drill sergeant was an anachronism.

* * *

Easter Weather Cheerless

Easter has been somewhat cheerless; Good Friday in the south of England was very wet; Saturday fine; Sunday mostly wet, and Monday dull and drizzly. The spring is at least a fortnight behind its normal hour of arrival, but the daffodils and almond blossom have appeared.

* * *

Doctors Hold Rest-Day Essential

The Lord's Day Observance society has gathered the opinions of many doctors upon the value of a weekly rest day. "As medical men we are of opinion that one day's rest in seven from work is essential to man's health and physical wellbeing;" this is the declaration signed by 7,678 English doctors.

* * *

The Death of Katherine Tynan

This Irish writer died within sight of Easter. There is a fitness in such an hour of departure, for Katherine Tynan in her poetry was most sure of the life beyond death. She had many lovely themes, but those who love her poems will discover in them nothing more radiant than the visions of eternal life. In this she is most akin to Vaughan. One of these poems describes how one day when all the house was asleep she would go down to the quayside and embark:

"Not to a strange land shall I come
But to my own familiar land,"

and in the wonders of that land

"We shall forget we ever died."

Now she has made that journey after living a full and rich life, for she was "born under a happy star." In her youth she was passionately devoted to the cause of home rule, and was a loyal follower of Parnell. Like so many other poets who sing of the spiritual life with confidence and ease, she was a Catholic. In that faith she found the peace and satisfaction of her life, but in her poems she spoke for others as well who are outside the Catholic church. But it is certainly a matter for thought that so many of these singers of sacred themes are Catholic. Alice Meynell, Francis Thompson, G. K. Chesterton, Alfred Noyes, Katharine Tynan are a few out of a large company. But in the realm of poetry all things are ours, whether Catholic or Protestant.

* * *

The Life and Letters of Sir Edmund Gosse

Those who do not forget that authors and other public persons are at the same

time human beings will turn to the life of Sir Edmund Gosse with keen anticipations, and they will not be disappointed. Gosse had an admirable gift of friendship; he knew everybody, and he had a quick eye for the study not only of books, but of the personal traits of those who write them. Here you will find Stevenson, Swinburne, Hardy, as well as many of the younger writers. Gosse knew many statesmen, but his first and last passion was for literature. He had the name of being a somewhat caustic critic; perhaps his power to hate well was a condition of his remarkable gift for friendship, and his sensitiveness to slights was a price he had to pay for his quick responsiveness to all lovely things.

His best-known work, "Father and Son," will be read again with fresh interest and understanding by those who have read this life. In that book Gosse described the inevitable clash between his father with his austere faith, and himself, as his eyes opened upon the world of art and letters. It is a story which must often have been repeated in devout homes. Philip Gosse, the father, was a noble being; this was made clear to many readers in "Father and Son," but it is made certain by the new life, that it was in Gosse's mind to give this picture of his father, to whom he remained a most affectionate and devoted son to the end. But he had to go his own way, which led him out from the "Plymouth Brethren," among whom his father remained, looking to the last moment for his Lord to come.

The story is one which has its bearing upon present divisions in the church. What is to happen to the son of a fundamentalist who hears and must obey the call to art and letters? EDWARD SHILLITO.

Leaves Evanston Church

Dr. J. M. Stifler to Devote Entire Time to U. of C. Development

Dr. James Madison Stifler, minister at First Baptist church, Evanston, Ill., since 1909, has offered his resignation to this congregation, effective June 1. Beginning with that date, Dr. Stifler will devote his entire time to his duties as a trustee of the University of Chicago. As chairman of the university board's committee on development, he has had an important part in planning and developing the new system at the university, and President Hutchins has now invited Dr. Stifler to give his full time to this important work.

Much of Dr. Stifler's life has been devoted to the work of education. He has been a member of the board of education of the Northern Baptist convention for about 20 years, and he was for several years associated with Dr. Ernest DeWitt Burton, late president of the University of Chicago.

Dr. Stifler will continue to live in Evanston until Sept. 1. In addition to the responsibilities of his church, he has for six years served as president of the Central Association of Evanston charities.

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Must End War to Save Church

Fred B. Smith, Congregational Moderator, Tells Boston Peace Is Dependent on Public Demand

(*Correspondence from New England*)

Boston, April 14.—The Greater Boston federation of churches, through its executive secretary, Rev. George Lyman Paine, was fortunate in securing as its speaker on April 13, Mr. Fred B. Smith, among his many offices now moderator of the National Congregational council. Dr. Samuel A. Eliot, president of the federation, characterized it as "not a unity of religion but a religion that unifies." Mr. Smith responded: "Federation is the hope for every moral problem." The problem with which he dealt was nothing less than that of "a world upside down and wrong side out." This is true of politics. Not a government in the world is sure of itself for the next five years, unless it be that of Mussolini; and if he succeeds, other governments must fall. It is true of economics: the chasm between "haves" and "have-nots" is growing deeper, the struggle more bitter. It is true of morals and religion: three-fourths of the ministers with whom Mr. Smith has conferred during the past 18 months have confessed that the ground seems slipping from under their feet. Cardinal Hays has appealed to all creeds to rally and check the tendency. Education seems an exception. Never since the 13th century has there been such desire on the part of young people and their parents. Wills already made insure larger gifts to education in the United States in the next 25 years than it has received up to the present time. Yet many are asking: Are we educating devils? Of the 14 revolutions that have taken place since 1918, 13 have been led by students. We are mentally unbalanced!

* * *

Cause and Cure of Present Conditions

Mr. Smith cited a Norwegian statesman who last fall quoted the prediction which he made in 1919: "Within ten years there will be a worldwide economic crisis and a slump in morals. We cannot escape it for, in the great war, we have destroyed $400,000,000,000 of property." Mr. Smith drew the inference that there is no hope of saving civilization and humanity itself except by the elimination of war. We have taken great steps toward it by the league, the court, the Locarno treaties and the Kellogg pact. But the crusade must continue, or all is lost. The people can have disarmament and peace if they want it. Can they be aroused and mobilized to demand it? Lloyd George rose from a sick bed to tell the International Congregational council that if there is any hope it is in the churches. Dr. Norwood, of City Temple, London, changed the address he had planned, and after a day spent alone, responded: "In the name of Christianity, we will do it!" Mr. Smith asked him: "How did you dare to say it?" The response was: "If we do not do it, the church itself will perish!"

* * *

Are the Churches Renewing Their Youth?

If the future of the world depends upon the church, each new generation must be won and held. The Suffolk North Association of Congregational churches devoted its whole meeting on April 8 to this problem. It was reminded that from the apostles down, youth has led in forward movements. Joseph E. Hubbard, successful secretary of the Somerville Y. M. C. A., showed how it can be enlisted by "Activities;" Rev. Edward M. Reighard, the young assistant pastor of the First church, Cambridge, how youth can be interested in "Worship" by developing its own ritual, and Mrs. Ernest W. Riggs, formerly with the A. B. C. F. M., how it may be inspired by the worldwide task of "Missions." In the evening, youth spoke for itself. "Ours," said Miss Edith Nickerson of First, Everett, "is a young people's church. Judge them not by the worst but by the best. One young man said: 'My friends wonder why I put church first: but I get more thrill there'." Mr. Lloyd Canfield, of Prospect Street, Cambridge, had made a survey of young people's organizations in the association. Half are societies of Christian Endeavor. Other types also succeed. He found his membership in the state young people's committee of the denomination an inspiration. Mr. Charles Hanson, of Baker church, East Boston, struck a deeper note: Christianity has existed for 1900 years, and Christians are still divided! To enlist youth, Christianity must seek a warless world and an economic order which shall put personality above property!

Enthusiastic promoters are working up attendance at summer schools. I heard Mrs. Nellie T. Hendrick, dean of the Northern New England school of religious education, held at Durham in the University of New Hampshire, describe its work. It started with 40 pupils; 400 will attend its 16th session, most of them taking the three-year course. Stereopticon pictures showed a host of eager girls and boys, in assembly or classes. Last Sunday I had a chat with Rev. Floyd L. Carr, dean of the Baptist boys' camp, Ocean Park, Maine. It enrolls as "Royal Ambassadors" 340 boys; houses them for two weeks in tents, with every six an older boy and a pastor; fills their mornings with four half-hour classes on "The Life of Christ." "Boy Life Loyalties," "Missionary Heroes," "Bible Geography," and manual training or nature study; their afternoons with every activity dear to normal boys; the evenings with camp-fire song periods, pageantry, life talks and high grade motion pictures. Such "guests" as Clarence Demar, seven-times winner of the marathon race, and Chief Plenty Crows, a real Indian, lead relay races or walks through the woods. The denomination has established 20 such camps and already extends the opportunity to 34 states!

* * *

From Portland to New Haven

The church federation of Portland, South Portland and Vicinity—to use its full title—on April 13 gave "An Evening

with Seth Parker." The creator and interpreter of this typical Yankee character, Phillips H. Lord, is a young man of 28, the son of a minister, who speaks each Sunday night, over 40 associated radio stations, to 3,500,000 hearers, and to thousands more each week in the Christian Herald and syndicated newspaper articles.

Mrs. Louis M. Files, the federation's able executive secretary, has presented her resignation. The board is trying to persuade her only to take a sabbatical year.

In New Haven, Conn., on April 6, Prof. Maurice R. Davis lectured on "Immigration," under auspices which strikingly indicate the wide implications of the subject—the joint auspices of the League of Women Voters, the American Eugenics Society, and the Y. W. C. A. He stressed the amount and changed character of immigration, and the three types of laws—selective, imposing qualitative tests, since 1882; restrictive, limiting the number to be admitted from each country of the old world, first enacted ten years ago; and exclusion, as yet applied only to oriental races.

The twenty-five year pastorate of Rev. Theodore A. Fischer in the First Universalist Church of New Haven was recognized fittingly Apr. 1 with greetings from the council of churches through its president, Rev. Behrend Mehrtens, of the Trinity Lutheran church, and Rabbi Edgar E. Siskin of Mishkan Israel Temple. Rev. Charles Kramer of Bridgeport represented the Connecticut Universalist convention. EDWARD TALLMADGE ROOT.

1930 Church Gain Small

Statistician Hints That Churches May Be Rapidly Losing Ground

The report of the membership of the churches during 1930 is published in the May issue of the Christian Herald. The figures are presented by Dr. G. L. Kieffer, new church statistician who succeeded the late Dr. H. K. Carroll. According to his report, churches in the U. S. made a net gain in 1930 of only 88,350. While this is not the smallest gain on record, it must stand comparison with the gain in 1929 of 242,748, and in 1928 of more than a million. Dr. Kieffer raises the question "whether the churches are actually gaining or losing ground, and losing vigor of growth."

The smallness of the gain is made still more significant when the figures of growth are analyzed by denominations. The Methodists, who for the first time in a hundred years showed a decline in membership in 1929, suffered a further net loss of 43,211 in 1930. The Presbyterians also fell off 22,763, and the Disciples of Christ 18,567. In fact, according to Dr. Kieffer's figures, the Baptists and the Lutherans together accounted for much more than the total of all increases; the Baptists gaining 74,706, and the Lutherans 56,180, a total gain for these two denominations of 130,886, or 42,536 more than the total net gain of all the denominations.

Other churches which made moderate gains are the Catholics, 17,526, the Protestant Episcopalians, 16,532, and several smaller denominations. These gains were more than offset by corresponding losses in other sects of similar numerical rank.

"But there are not a few favorable signs. One is that there has been no decrease in the number of new churches; another is that there has been a gain in the number of ministers. The younger ministers do not seem to be falling off, and it is from them that the church must expect the evangelistic appeal which it so much needs."

Another encouraging fact, according to Dr. Kieffer, is that the ratio of church members to total population of the country has shown a steady gain for a century. In 1830 there were 10 church members for each 75 of population; in 1930 there were 10 church members for every 25 of total population.

The Baptists (15 bodies) in 1930 had 9,216,562 communicants, a gain of 74,706 over the 1929 figures. Congregationalist-Christian, 1,048,281, gain 753. Disciples of Christ (2 bodies), 1,988,392, loss 18,567. Lutherans (17 bodies), 2,806,797, gain 56,180. Methodists (16 bodies), 9,119,069, loss 43,211. Presbyterians (9 bodies), 2,677,369, loss 22,763. Protestant Episcopal, 1,254,227, gain 16,532. Western Catholics (3 bodies), 17,316,673, gain 17,526.

Fifty-five denominations are included in the 1930 report.

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Sunrise Services Draw Thousands

But Easter Membership Additions to St. Louis Churches Are Not Up to Those in Former Years

(Correspondence from St. Louis)

ST. LOUIS, April 16.—The annual noonday Lenten services had a representative attendance and gave the city churches both inspiration and edification. Dr. Reinold Niebuhr, Dr. Wallace C. Petty and Bishop Edwin D. Mouzon gave varied messages, yet holding to the spiritual idealism and ethical inspiration of the messages of Jesus' "Last Days." The climax of these meetings of three weeks came in two great Easter sunrise services in Forest park, one conducted by a group of ministers and the other by the federation of young people. The attendance was estimated for both meetings at 21,000.

* * *

Easter and Current Distress

Practically every city congregation received new members on Easter. With few exceptions every church was crowded and not a few had overflowing congregations. The number of additions for the church period ending Easter Sunday is estimated at 5,000. That would seem evidence of spiritual vitality and evangelistic passion. Generally speaking, following periods of unemployment and distress the churches seem to have drawn multitudes for succor. Many had predicted a revival of church going and in number of additions to the church. Such has been the case as church statistics in times past may show. Perhaps we are too near the suffering to know how deeply, if at all, hearts are being stirred. Nevertheless at this Easter time after zealous personal effort and evangelistic appeals the ingathering has not been as large as in former years.

* * *

An Unfavorable Reaction

Some ministers have said that many persons approached, being conscientious regarding church support, have felt that their circumstances would not permit them giving as they thought they should for church support and for that reason felt they should not now place their membership in the church. Still another reason has been the lack of personal ministration directly by the churches in humanitarian relief. Even the churches in industrial and slum communities with few exceptions gave little direct relief.

* * *

Ministers Recently Arrived

Brief sketches of ministers recently called to St. Louis churches may interest Christian Century readers.

Dr. C. Oscar Johnson at Third Baptist church is maintaining his reputation as one of the best advertised and most talked of city ministers. He has received 250 new members.

Rev. George M. Gibson, jr., at Webster Groves Congregational church, believes religion is the great adventure. He is a bold and daring thinker on every current question. No popular forum is complete without his presence.

Dean Sidney E. Sweet at Christ Church cathedral is carrying forward the traditions of this historic and farthest downtown Protestant center of spiritual religion. Perhaps the largest and most extensive program of social activities in the city for all the people radiates from the cathedral.

Dr. Russell Paynter at Memorial Presbyterian church, intensely scriptural, giving chapter and verse, is reminding his older parishioners of his great predecessor, Dr. J. H. Brookes, who had a distinguished ministry at the old Compton and Washington church.

Dr. T. F. Smylie at Central Presbyterian church in young manhood has the marks of scholarship and spirituality.

Dr. R. G. Quiggan at Hamilton Avenue Christian church, a cosmopolitan from England and Canada, thoughtful and classic, lends a particular distinction to the ministry of his denomination.

Dr. H. R. Mills at Maple Avenue Methodist Episcopal church is reviving that one-time popular church with evangelistic zeal and pastoral diligence.

Dr. M. N. Waldrip at Lafayette Park Methodist, south, everywhere a preacher to the masses in a semi-downtown church, is making his optimism felt.

Rabbi F. M. Isserman at the Hebrew Temple, a versatile man, is the voice of the Hebrew people in city and community activities. He is much sought for addresses in extra-church circles.

CHARLES O. RANSFORD.

Mission Wastes Sought

Majority of Commission Members Named to Begin Investigation

About a year ago it was announced that plans were being made by a number of leading Protestant laymen, among whom was John D. Rockefeller, jr., to conduct a thorough investigation of foreign missions as conducted by Protestant churches of the United States at a cost of about 40 million dollars annually.

The executive committee appointed at that time, headed by Albert L. Scott, a leader among Baptist laymen, announces that 10 of the 12 members of the investigating commission have now been named. They are: Dr. W. E. Hocking, professor of philosophy at Harvard; Mr. and Mrs. Harper Sibley, of Rochester, N. Y.; Miss Mary E. Woolley, president of Mt. Holyoke college; Dr. H. S. Houghton, dean of the University of Iowa college of medicine; Dr. Charles P. Emerson, dean of the University of Indiana school of medicine; Dr. Arlo A. Brown, president of Drew university; Dr. W. P. Merrill, of the Brick Presbyterian church, New York City; Dr. Albert R. Mann, dean of Cornell university agricultural college, and Dr. Rufus M. Jones, professor of philosophy at Haverford college.

The names of the other two commissioners will be announced later.

This commission will leave next October for a nine months' study of missions in India, China, Japan and Burma.

Churches Act on Public Issues

City Government, Unemployment, Birth Control, Engage Attention of Presbyterians and Methodists

(Correspondence from New York)

NEW YORK, April 18—Many events are focusing our attention upon the old question of the churches and political questions. The rising demand for the reform of our city administration, the question of birth control, unemployment and several other matters inevitably come before our religious bodies. At the annual all day meeting of the New York presbytery this old question of church pronouncements on political questions raised a sharp debate. The issue came up on the report of the social service committee which endorsed the recent action of the New York federation of churches in calling for an investigation of city affairs.

The committee, itself, was divided on the question but the majority recommendation favored it. The minority maintained that it is "the function of the church to inspire individuals to think for themselves and to seek to act as each believes his Master would have him act. . . . When the church as a body or the minister as an individual states what is right or wrong in politics or in morals or in beliefs violence is done to a fundamental fact in Protestantism." The supporters of the majority position, on the other hand, pointed out that the church had spoken years ago upon the subject of slavery and more recently on the liquor traffic and divorce and that practically any moral question had political aspects. They maintained that the great issues today demand that the churches speak more rather than less, that these matters cannot be left entirely to individual members but that at times there must be heard the collective voice of the church.

While the presbytery was by a large majority asserting its right to speak upon the subject of civic corruption the New York East conference of the Methodist church was also by resolution condemning the political corruption recently revealed in our city. Indeed the conference took up one subject which was not mentioned in the presbytery, that of birth control. A resolution was passed urging that greater freedom be given to physicians, hospitals and clinics in extending to needy persons such information as would be in accord with the highest principles of eugenics and the best health of the individual.

Almost the same day Norman Thomas was criticizing the church for not saying more about questions of this nature. It is certain that we are going to hear much more discussion of this vexed question as to how far the churches should speak on political matters. The Protestant position needs to be clarified.

* * *

Dr. Buttrick Gives Beecher Lectures

The pastor of the Madison Avenue Presbyterian church, Dr. George A. Buttrick, is giving the Lyman Beecher lectures at Yale this year. Although Dr. Buttrick has been in New York only a comparatively short time he has already the reputation of being one of the outstanding preachers of the city. He speaks with vigor and courage and he has an intense conviction of the reality of the Christian message.

* * *

Death of Dr. Jonathan C. Day

Dr. Jonathan C. Day, formerly a clergyman and member of the New York presbytery, passed away at his home in Richmond, Va., a few days ago. Dr. Day will be widely remembered as commissioner of public markets in the first Hylan administration. He served from 1912 to 1918 as director of Labor Temple and while there made the church a living reality in the lives of thousands of industrial workers. He was always the champion of freedom of speech and he never spared himself when the rights of common folk were infringed. He will not soon be forgotten.

* * *

"Little Church" Seeks $2,000,000

The well known "Little Church Around the Corner" of which the Rev. Randolph Ray is rector, is seeking to raise the sum of $2,000,000 in order that it may strengthen and extend its work. This church has a host of friends scattered all over the world and the raising of this needed fund ought not to prove difficult.

* * *

Dr. Allan Knight Chalmers Ill

Dr. Chalmers, successor to Dr. Jefferson at the Broadway Tabernacle, has been seriously ill for a number of weeks. The present reports are encouraging but it is a great loss to his church and to the wider circles of the city that he should be handicapped in this first year of his ministry in New York.

* * *

New Moderator of New York Presbytery

Dr. Duffield, pastor emeritus of the "Old First" church, refused to be re-elected to the office of moderator, an office he has held for the past eight years. He has won the hearts of the whole presbytery by his charm of manner and his fairness in presiding. The new moderator is the Rev. Minot C. Morgan, co-pastor of the Fifth Avenue Presbyterian church. At the meeting at which this election was held honor was paid to Dr. Mendenhall, the stated clerk, on the occasion of his 80th birthday. Although fourscore Dr. Mendenhall does his work with the vigor of a man two decades younger. He has made himself the friend of all and on any ecclesiastical question the first suggestion is "Ask Dr. Mendenhall."

EDMUND B. CHAFFEE.

Ginling College, in China, Is Back to Normal

For the first time since 1926 Ginling college, Nanking, China, has had a full enrollment this year—179 students. All dormitories and classrooms are crowded. A new building program is now being carried through.

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Religious Forum Has Good Year

Experiment in Presenting Differing Points of View Attracts Crowds—Organ Builder's Life an Epic

(Correspondence from Cleveland)

CLEVELAND, April 15.—The Cleveland community religious hour, which offers a Sunday afternoon program with speakers from the Catholic, Jewish, and Protestant faiths, is finishing its first season successfully. The average attendance at these meetings has been 527, and the receipts to date $11,727. All bills are paid, and a number of speakers have been engaged for next year.

Several interesting observations have emerged from the experience of the season. The Catholic speakers have compared favorably with those from other faiths. The largest crowd of the year came to hear Father John A. Ryan present his version of the social gospel. Those speakers who approached religion from the sociological angle were the most successful. On the theory that most religious problems are at heart psychological, it is hoped to secure a number of distinguished psychologists for next year. Local Cleveland men have been used as well as imported speakers. The "hot-spot" of interest has been the question and answer period, when the college professors have done rather better than the preachers.

* * *

A Survivor from the Middle Ages

Cleveland has lost a unique figure in the death of Henry Holtkamp, seller and builder of pipe organs. At heart he was nine parts artist and one part salesman. As a small boy he would go to sleep playing a reed organ. In his youth he sold pianos, and then graduated into the organ business. As a musician, his delight was in tone rather than rhythm. When opportunity offered he would spend days studying the great organs of the world trying to detect the secret of their tones. He built organs because he loved them, and sold them to people who he thought would appreciate them. If he did not like you, he made no attempt to make a sale. He had almost a horror of one of his organs getting into a picture show, "where they stick on cow bells, fire bells, and dinner bells" as he would say. Yet this very strange salesman closed contracts with seven out of ten prospects whom he approached! His terms were very simple. "You tell me how much money you have to spend, and I'll get you the best organ I can for the price." Churches trusted him, and he never failed them. He left no fortune behind him, but hundreds of pipe organs remain to glorify God and perpetuate his memory. He died in Minot, N. D., where he was installing an organ in an Episcopal church.

* * *

Another Child Evangelist

Following an incurable itch for religious novelties, last Sunday night found the writer listening to Betty Weakland, advertised as a 14-year old evangelist. The "Mid-west Evangelistic Association" has hired a church on Euclid avenue once owned by the Methodists and more recently vacated by the Christian Scientists, and have started a campaign. The only ministers involved in the movement are a Baptist and a United Brethren, both from Pennsylvania.

Whatever her real age, Betty knows her business. With her light hair falling to her shoulders, dressed in white with a red scarf, she was not hard to look at. Her opening remarks were in good taste, and her sermon went straight ahead to its destination, and then stopped. In the neighborhood of a thousand people were present. I liked Betty, but was a bit sorry that she should have such an unnatural childhood.

* * *

A Correspondent's Farewell

And now it comes time for your correspondent to sign off so far as Cleveland is concerned. The greatest surprise of his life has descended upon the writer—he has become a secretary! He is tempted both to pinch himself and laugh. For the last three years he has led the care-free life of a free-lance writer and speaker. He has had a lot of fun—and paid his bills. The day after Friday the 13th a wholly unexpected opportunity descended upon him to become editorial secretary of the commission on missions of the Congregational denomination with headquarters in New York city. That title is most bewildering, but the heart of the job is to re-think, re-state, humanize, and popularize the missionary impulse which has come down from the past. Here is an undertaking big enough to tempt the interest of anybody who cherishes the journalistic instinct. When religion meets life there is always a story to be told. After the months of personal liberty, it really seems rather good to have a burden on one's shoulders again. The Cleveland chapter is coming to a close, but the next few pages of life look mighty interesting.

JOHN R. SCOTFORD.

Jane Addams Wins Prize For Eminence

Miss Jane Addams, of Hull House, honorary president of the Women's international league for peace and freedom, has been awarded the $5,000 prize set aside by Bryn Mawr college for "an American woman in recognition of eminent achievement." The award will be presented to Miss Addams at the college on May 2. She is the second woman to receive the award, the first being Dr. M. Carey Thomas, former president of Bryn Mawr, who retired in 1922.

Institute of Human Relations At U. of N. C.

Once in each student generation there is held at the University of North Carolina an Institute of Human Relations, when the entire university focuses its attention and study upon the human element in modern society. The second such institute will be held at Chapel Hill the week beginning May 3. The three major divisions of the program are: international relations, interracial relations and human relations in industry. Responsibility for the program is in the hands of a committee of 20 students and faculty representatives of various groups. Among the speakers secured for this conference are Harold J. Laski, W. W. Alexander of the commission on interracial cooperation, James Myers of the Federal council and Major R. R. Moton of Tuskegee. The first such week of study of human relations was in the spring of 1927.

Many Fellowships Represented at Vanderbilt Rural Church School

Ministers of 21 denominations attended this year's session of the rural church school of the school of religion at Vanderbilt university, April 6-17. Classes were instructed by 33 teachers from over the country. The All-Southern convocation of ministers was held in Nashville April 15-17, coinciding with the last three days of the school.

Rev. G. L. Parker Resigns from Toledo Pastorate

Rev. George Lawrence Parker, minister for four years at First Unitarian church, Toledo, O., has submitted his resignation, effective Sept. 1. The Toledo Morning Times comments that "from pastors and leaders in all denominations Dr. Parker has received, in the comparatively short time he has been in Toledo, a constantly growing tribute of respect and admiration. This city can ill afford to lose one of its first citizens and a man recognized far and wide as one of the ablest preachers of his day."

Bishop Birney, of China, Is Stricken

Bishop L. J. Birney, of Shanghai, China, who had been in Switzerland for about a year in search of health, and who had recently returned to China greatly improved, suffered a stroke of paralysis shortly after arriving in Hongkong, from which city he expected to return to Shanghai. Cable advices report that he is in a Hongkong hospital; his right arm and leg and his speech are affected. Mrs. Birney and their daughter have been in Germany.

BOOKS RECEIVED

Son of Woman, the Story of D. H. Lawrence, by John Middleton Murry. Jonathan Cape and Harrison Smith, $3.00.

Alternatives to War, by Florence Guertin Tuttle. Harpers, $3.00.

John Knox's Genevan Service Book, 1556, by William D. Maxwell. Oliver & Boyd, Edinburgh, 12/6.

Looking at Life Through Drama, by Lydia Glover Deseo and Hulda Mossberg Phipps. Abingdon, $2.00.

Education for World-Mindedness, by Albert John Murphy. Abingdon, $2.50.

The Martyrs, a Study in Social Control, by Donald W. Riddle. University of Chicago Press, $3.00.

The Story of our National Ballads, by C. A. Browne. Crowell, $2.50.

Leadership Through Christian Endeavor, by Bert H. Davis. International Society of C. E., $1.00.

Songs of Cathay, compiled by T. Z. Koo. Association Press, Shanghai.

Play the Game, the Book of Sport, edited by Mitchell V. Charnley. Viking, $3.50.

Questions of the Day, by John A. Ryan. Stratford, $3.00.

Science and First Principles, by F. S. C. Northrup. Macmillan, $3.00.

Church Worship Book, by Charles W. Merriam. Pilgrim Press, $2.00.

The Recovery of Worship, by G. W. Fiske. Macmillan, $2.50.

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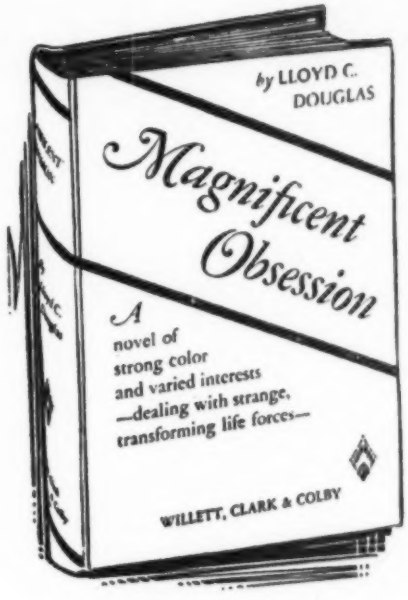
from PUBLISHERS' WEEKLY
April 18, 1931

(Publishers' Weekly is the recognized book trade journal. Its "best seller" records are compiled from reports issued by bookstores all over the country.)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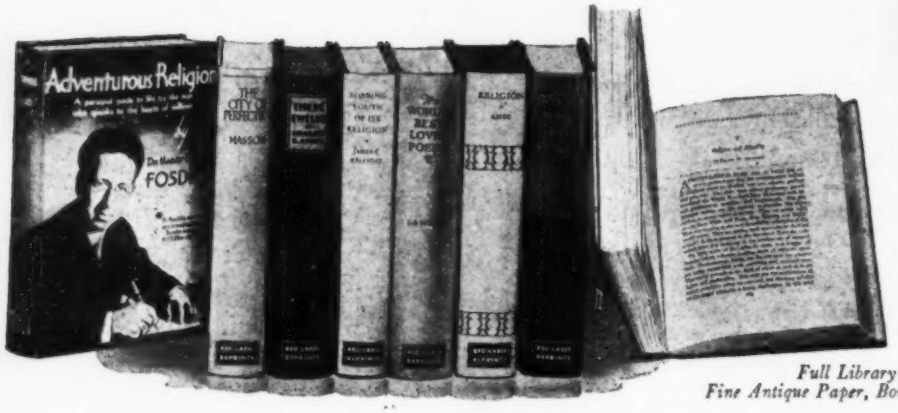

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